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QUEEN VICTORIA.

BY MISS HALLIE Q. BROWN, Wilberforce, O.

"AND you have seen her Majesty Queen Victoria?"

"Yes, on several occasions."

"Would you kindly tell us where and when?"

"With pleasure."

Through the kindness of friends, tickets of admission to several famous houses in London had been secured. Among them were Lord Brassey's in Park Lane and the Duke of Wellington's in Piccadilly. The interior of these residences had been thoroughly inspected. With admiration we had viewed the rich draperies and carpets from eastern looms, the rare antique furniture, the frescoed ceiling, the art decorations on walls and staircase, the great collection of curios gathered from every part of the earth by the late Lady Brassey on her numerous voyages in the famous "Sunbeam." At Apsley House the halls adorned with fine old paintings, the banquet room with its huge chandeliers and mirrors, its tapestries in gold and crimson, stand mute witnesses to the splendor that shone when the Duke was feted and welcomed back to England by Royalty after his triumphs at Waterloo.

All this had been impressed upon the mind; but to get a lasting impression of the exterior we drove through Park Lane to Piccadilly, halted to look at Apsley House with its fluted pillars and the fine equestrian statue of the Iron Duke that faces its imposing entrance. It was a bright June afternoon—genuine Queen's weather. Soon we are mingled with the crowds in Hyde Park. The air was redolent with sweet perfume wafted from clusters of shrubs and flowers that fringe the long walks and drives. Thousands sat or strolled through the charming grounds, watching prancing steeds, gay equipages and their fair occupants.

It was the height of the "Season." The Queen had come to town and all London was astir. The morning papers announced that her Majesty would drive through Hyde Park at 4 p. m. Our brougham commanded the view to Buckingham Palace. Just as "Big Ben," from the tower of the houses of Parliament, boomed the hour of four, her Majesty's carriage came in sight preceded by a single mounted equerry. The great gates, which open only for the Queen to pass through, flew wide and, for the first time, our eyes fell upon the greatest sovereige of the world—a motherly, sweet-faced, white-haired old lady, bowing right and left with unaffected simplicity to her loyal subjects who waved and cheered all along the line. A coster flower girl, with a basket of carnations poised on her head, cried out, "God bless her" and our hearts responded, "Amen."

The Queen in the Highlands of Scotland lived a life in direct contrast to that at

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Buckingham Palace and Windsor Castle. At Balmoral Castle all the trappings of Royalty were laid aside; her servants became her friends, than whom none was more highly esteemed than faithful John Brown. The Queen has given us some beautiful pictures, drawn by her own hand, of those days so happy before her "dearly beloved Albert' (Prince Consort) was taken from her; so full of quiet and contentment afterward. It was here she went for a long period of state eclipse, finding repose in home-life. The people clamored for her appearance in society, at state balls, concerts, etc. This she steadfastly refused to do, but added that when a real object was to be gained, a national interest to be promoted, or anything to be encouraged for the good of her people, no sacrifice or exertion however painful, would cause her to shrink from duty.

The Queen was a member of the Church of England, but when in Scotland was practically a good Presbyterian. When at Balmoral,—and all her autumns were spent there—she had a staff of Presbyterian chaplains. Her special favorite was Dr. Norman McLeod, whom she regarded as a personal friend. In her diary we find the Queen seated at her spindle, while the good Doctor read "Tam O'Shanter" and "A Man's a Man for A' that"; at another time discussing politics and the "Irish church bill." She always attended and communed at the little parish kirk at Crathie. When dining at the Manse the writer was entertained by Rev. and Mrs. C. with many delightful stories of the Queen; of her visits to the cottages; how she fell in with the poor people and their simple ways, especially their christenings and funerals. She stood sponsor for, and named Mrs. C's eldest child Victoria, a girl of twelve. A room filled with toys and a golden goblet with the inscription "Victoria Regina to Victoria C." showed her motherly heart.

Passing through the streets of Crathie we paused as the lads and lassies came bounding out of the parish school, their bonny faces all aglow as they shouted in merry glee. Suddenly the shouts ceased and every child stood with bowed, uncovered head. Seated in her pony chaise, with only a driver, was the Queen of Great Britain and Empress of India. The little ones are bowing in obeisance. A little curly-head is beckoned to the Queen's side. Some kind words are spoken. She pats the little hand and drives on, leaving our hearts singing a "happy aftertone."

By courtesy of the mayor and mayoress of the borough of Croydon, the writer was invited to witness the Queen's Diamond Jubilee, a private car conveying the party, numbering forty, to London. Reserved seats were secured near St. Paul's Cathedral where we witnessed the most brilliant and sublime spectacle of this age. Those who remember the first Jubilee speak of it as one of the most typical events in the latter part of the present reign. But the most memorable event of the last ten years of the Queen's reign was the Diamond Jubilee of 1897. It will go down to posterity as the high water mark of the Victorian reign. None who witnessed that mighty procession which swept through London will ever forget it. It was more than a mere form; it brought into tangible and visible shape, the extent and growth of the British empire under the wise and beneficent rule of Queen Victoria.

It was not unmixed with pride, yet brought forth many thoughtful reminders, none perhaps so well known as Mr. Kipling's famous "Lest We Forget." But who could have witnessed that sublime spectacle without being moved—potentates, princes, colonial premiers from the four quarters of the globe; thousands of troops from every colony and of every hue red, white and black—the Dyaks from Borneo, the Sikhs from India, the mounted police from Canada, the Italian militia from Malta, the horsemen from South Africa, the Paussas from West Africa, the Pathans from the northwest: the civic splendor of the empire, the magnificence of the army, the strength and power of the navy. Leading this great procession, seated in her carriage drawn by eight superb cream horses, was the Queen. Halting in front of St. Paul's cathedral for solemn service all eyes were fixed on that

central figure. What ever discordant sounds were heard there rang one true note of chivalry and loyalty to a monarch who did not rule, but who reigned in the hearts of her subjects.

The last time the writer saw the Queen, she had been to Woolwich arsenal to visit the maimed and wounded soldiers brought from the far battle fields of South Africa. A hush fell on the multitude that lined the thoroughfares as they noticed that distressed countenance and how oft the kerchief brushed away the tear of sorrow. The Queen deplored the war, which proved to be the greatest trial in her life. Nobly she stood by her people in their hour of trial. She gave up her holiday trip to the South of France to "mourn with those that mourn." She visited the hospitals and gave words of cheer to the sick and dying. She astonished all Britain by going to Dublin as a token of gratitude to the noble Celtic regiments that had relieved Ladysmith from her long and perilous siege. Disaster after disaster brought gloom and depression and the thread of life already thin-spun in the frail mother-Queen snapped asunder.

There is no event perhaps in the six years tour abroad that the writer so pleasantly remembers as her visit to Windsor Castle. The International Congress of more than 5000 women had met in London to compare and discuss the best methods of teaching the little ones, helping the needy, caring for the sick and tabulating every useful vocation to skilled and clever workmanship. Following the earnest deliberations a splendid succession of fetes and entertainments was given by Lord Rothschild at Gunsbury Park, the Duchess of Sutherland at Trafford House, Lady Aberdeen at the Royal Institute of Water Colors, Lady Battersea and many others. But the final seal was set upon its complete success in having the crowning triumph of approval by the greatest woman in the world. Such was the feeling of all those who were privileged to be present on this memorable occasion, and to receive the gracious welcome accorded by the Queen at Windsor.

It was the Countess Aberdeen, president of the Congress, who obtained the permission and who considered it advisable to limit the visitors to the foreign American and colonial members. The Queen signified her intention to drive slowly past the members and gave directions that the ladies should be shown over the Castle by her permission and that tea should be provided for them. A special train conveyed the members, 200 in all, from Paddington station to Windsor. We arrived at 4:30 p. m. Walking up to the Castle we entered the Norman gateway and viewed with interest the raised portcullis. We stood beneath the Round Tower from which hung the Royal standard. The day was very hot; not a cloud was visible in the clear, blue sky, and not a breath of air cooled the heated brow.

Many ladies had the Stars and Stripes and the Union Jack pinned on their dresses; others carried red, white and blue flowers. Soon the heavy gates swung open and we passed into the Quadrangle of Windsor Castle. The members ranged themselves in single line facing south from the private entrance to George Fourth's gateway. Sir Arthur Bigge stood beside the Countess of Aberdeen. The writer stood fourth from the Countess. The Royal barouche, with a pair of beautiful chestnuts with black points aud escorted by mounted equerries, waited under the portico. Shortly after the clock in George Fourth's tower chimed half past five, the doors were thrown open, and the Queen, assisted by her Indian attendant, entered the carriage, accompanied by Princess Henry of Battenberg and the lady-in-waiting, the Dowager Lady Southampton. Very slowly drove the carriage. When in front of the Countess of Aberdeen it halted and the Queen motioned for the Countess to come forward. Not five feet away was the Royal party. The Queen bowed and smiled, in her kindly way. She wore a black satin mantle trimmed with lace and chiffon, a black hat with white ostrich feathers, and carried a white parasol with black dots. She looked remarkably well and did not wear glasses. Princess Henry was all in black. We heard the Queen's voice distinctly, which was a contralto

strong and musical, when she said to the Countess that she welcomed the ladies to Windsor with great pleasure and hoped they were not fatigued by their journey on so warm a day. The Countess bowed very low. The carriage passed on, but stopped again before a group of Parsee and Hindu ladies in their graceful native dress and decked with beautiful Indian jewelry. Her Majesty looked very pleased as these representatives of her great empire made their grand salaam. A lady, possessing a fine voice, started "God Save the Queen," in which the others heartily joined, and as the last note died away the carriage passed under the gateway and into the Long Walk, toward the splendid mansoleum where the Prince Consort sleeps, and where to-day lies all that is mortal of the greatest monarch of the world.

Sir Edward Pelham Clinton announced that tea was in readiness for the Queen's guests in St. George's Hall, to which, conducted by himself, Sir Arthur Bigge and the Hon. Harriet Phipps, the company went, entering by the grand vestibule. The Hall, which is historically linked with the famous order of the Garter, had long tables beautifully spread with fine damask, rare old silver and priceless porcelain, with a bordering of Garter blue and the star of the order. Tea, coffee, many cooling drinks, tempting sandwiches, dainty cakes and a profusion of grapes and strawberries from the Royal gardens were served. All were charmed by the Queen's good will, kind and genuine interest, counting it a privilege to be breaking bread, as it were, with the Queen in her own castle.

Although the court was in residence, all the state apartments, contrary to the strict etiquette maintained, were thrown open to the guests. Here were the Diamond Jubilee gifts, the wonderful collection of rich caskets which fill the cases lining the walls. We note with pleasure the table made from the timbers of the old Arctic ship, Resolute, belonging to the Franklin search expedition, and recording that the ship was purchased, fitted out and sent to England as a gift to her Majesty, Queen Victoria, by the President and people of the United States, as a token of good will and friendship. We pass through the "Waterloo Chamber," with its trophies of war, into the grand reception room and Rubens' Room, with rare paintings by that celebrated artist; the throne room, grand and imposing, and the rest of that stately suite with all the wonderful treasures of art that the Castle contains.

The flowering shrubs and gay carpet beds on the slopes of the Round Tower were fragrant in the evening air as the party strolled to the station, soon to be scattered far and wide; but taking with them the happy remembrance of an occasion which was gracious on her Majesty's part and highly appreciated by her favored guestss.

Today the world stands with uncovered head at the Queen's bier. There is scarcely a home in all the civilized world where her name is not known and revered. Today England loses her greatest and best friend. For sixty-three years she has preserved the purity of her Court and has moulded manners and character in state and colony. Her faith was grounded on the immutable Word of God.

She may be surpassed in statecraft and diplomacy by other great women of the world—Catherine of Russia, Elizabeth; but Victoria endowed with large sympathy, combined with a lofty sense of duty, stands supreme as the highest type of womanliness and dignity since the days of Queen Esther. Well may the poet sing:

Daughter of Kings whose far receding line
Is lost amid the mists of ancient days,
In thee the virtues of their noblest shine
With softened splendor, but more meet for praise
Than was the worth in any of them seen
When, shielding right and order, they had been
By hostile swords assailed in battle's front,
Or in loud strife of tongues had borne the brunt!

* * * * * *

Nor has thy Court been poisoned with the breath
Of lips unholy, spreading moral death;
But, girt with might to pluck the slain from doom,
And love, that weeps with mourners at the tomb,
Thou scatterest to earth's remotest lands
Life's precious things from thine unsullied hands.

ARE OUR FOREIGN MISSIONARIES OVERPAID?

(Continued from January.)

An address delivered by Mrs. E. G. Loughridge, a returned missionary, to the W. B. F. M. S. of the W. It covers the whole subject so admirably that we reproduce it, with credit to Baptist Board.

MISSIONARIES' FOOD.

THE missionary's food consists of mutton, chickens, eggs, milk, grains, vegetables, and fruits. The native vegetables which are serviceable are onions, pumpkins, and brinjals or vegetable eggs. Potatoes are raised in the hills and shipped down to the plains, but are expensive. If the mission property is on good soil, the missionary can have a good garden and raise tomatoes and sweet potatoes, but he will have to keep one or two men and a pair of buffaloes to cultivate and irrigate it, and his vegetables cost him dear. Bread can be bought if there are Mohammedans in the town to bake it. Beef and butter are in the market in large cities, but in towns and villages missionaries do without beef, and have butter only if they keep several cows. Service is an important item of expense. Owing to heat, nearly all work must be hired. Each person employed does but one kind of work. These things and others like them, make the cost of living high, in India, higher than in America.

WHEN EXPENSES PRESS HARD ON THE MISSIONARY.

But the salaries of missionaries, with strict economy are sufficient as long as families are not large and all are well. It is when children must be supported at home, or sickness comes and medical aid must be secured, that expenses press hard on the missionary. In all the large cities of India, there are English physicians, but in the up towns, where most of our stations are located, missionaries depend on themselves for medical treatment. If serious sickness comes to such a missionary, a long and expensive journey must be made to find a physician.

When we landed in Madras, on our arrival in the country, we found there one of the missionaries of this society, who, with swollen and painful face, had come 150 miles, by ox-cart and canal boat, to find a dentist. One rainy season while we were living at Hanamaconda, an abscess formed on the root of one of my teeth. The nearest dentist was at Bombay, 580 miles away. The nearest R. R. station was at Secunderabad, 86 miles away, with only a country road between, impassable during rains. There was nothing to do but to foment my throbbing face and wait. In a few weeks another abscess formed and the same experience was again passed through.

TRIALS TO FIND A DENTIST.

Finally the rains ended, and with tent and ox cart we set out on a four days' journey to Secunderabad to take train to Bombay. When we reached Secunderabad we were very greatly pleased to learn from Mr. and Mrs. Campbell, who were living at that station, that a dentist had come there for a few weeks. He could not be called a skillful workman; he used hand-drills and similar instruments, and had only a straight-backed chair, but he did the work. His regular charges were fifteen rupees, or $6.00, for an amalgam filling, but in consideration of the distance we had traveled to find him he reduced it to $4.00 per filling. Mr. and Mrs. Campbell, however, having made no journey, were obliged to pay the full sum of $6.00. Our traveling expenses were about $20.00, and altogether our dental work cost nearly one-tenth of a new missionary's salary for one year, and we were glad it was no more.

One of our missionaries found her strength failing. She traveled 180 miles to Madras for medical treatment. The physician's fees, if he came to the house where she took board, were between $6.00 and $7.00 per visit. She could not afford that. But he was at the head of a hospital for East Indian and native women, where treatment was given free. Carrying a letter of introduction from the Deputy Surgeon General of the Madras Presidency, a strong friend of the mission, she went there. But she did not know that East Indian and native medi-

cal students attended clinics at the hospital. After waiting an hour in an ante room, she was summoned before the doctor. He sat at a table, and behind him stood several dark faced young men. At a glance she understood. These men of a different race, degraded and low, looking on their own women without respect, presumably impure in thought and lewd in habit, were there to hear her examination and witness her treatment. Every womanly instinct recoiled. She was not offered a seat but stood before them.

IN AN INDIAN CHARITY HOSPITAL.

The questions began, many of them of a delicate nature, and with burning face and quivering lips she answered. But presently the strain became unendurable and she asked the doctor if she might not see him alone. "That is very unusual, madam," he said, "this is a charity hospital." Then, either touched by her distress or remembering that she was introduced by his superior officer, he turned and bade the young men leave the room, though undoubtedly he had no legal right to do so. For two months she accepted treatment at this hospital, without, however, seeing students again, and with deep gratitude she felt that in her extremity, God had moved the heart of this stranger. Yet, notwithstanding the favor of free treatment, the expense of this trip for health was $50.00 per month.

Another missionary of another mission, came some 300 miles to the same hospital. An operation was necessary. She paid a partial fee and plead that the operation might be private. She received some promise that it should be so, but after she was under the influence of anæsthetics, the native students were admitted. Her friends concealed it from her and I am glad she never knew. She has gone now to that better land where sickness and hospitals are unknown.

These women have been carefnlly reared in comfortable homes and were as sensitive as your daughters and sisters. They were accustomed to the respect accorded women in America. They were accustomed at home to commanding and paying for the best medical skill when needed.

THEY HAD MADE THEMSELVES POOR FOR THE MASTER'S SAKE.

One of our missionaries, a dear friend of mine, was soon to become a mother. At her station, there was neither physician nor other white woman than herself. Her husband took her to a larger town where both physician and trained nurse were available. He rented a house and they began housekeeping. The little one died and soon the mother's condition was considered critical. Then the husband wrote me, "She is growing weaker, and I am very anxious, she asks for you, can you come?" The rains were on us then. and we frequently had heavy down-pours at night, but there was a good government road the 80 miles to be traveled, and my husband and I thought that by traveling in the day time, an unusual and dangerous thing in India, I could get through in two days. Nine miles from our house, was a deep narrow river, dry all the year except after heavy rain in its upper course. Then the water came down suddenly and filled the banks to the brim, running out again in 24 to 48 hours. We inquired of native men who had come up the road the night before, and they said there was no water in the river.

A PERILOUS JOURNEY.

So, riding in a Sedan chair, with eight heathen men to carry me and one Christian man to look after them, I left home in the morning, expecting to reach the next mission house in the afternoon. When we came to the river, which we expected to cross on dry land, the banks were full of muddy, rushing water. The stream was ten or fifteen feet deep, and there was no bridge anywhere on its course A few miles away the swift current poured into the Bay of Bengal, and I could hear the roar of the surf as it met the opposing stream and leaped high in the air. Six or seven men sat on the bank. They had lashed together three small logs making a raft three feet wide and six or eight feet long. They offered to take me over on that. I hesitated; should I turn back and wait for the water to run out? But it might

rain again and be days before I could ford. My friend was failing and she wanted me. With a prayer I went on the frail raft. The men plunged into the water and swam on each side. The current caught us and despite their efforts swept us down stream. If their strength failed or if for any reason they could not hold me, I knew it was but a few minutes at best. If the raft did not strike on something and upset, the surf roared below. But they landed me safely, though far below our starting point, and in my relief I paid them such wages as they had never had before.

AN APPROACHING STORM.

Through the day unforeseen delays occurred, and while we were still thirteen miles from our first stopping place, evening came on. A storm was gathering, and the men, assuring me they knew a way shorter by three miles, left the regular highway and struck across the country through the rice-fields. The rains had covered these low lands with water and there was nothing left for a pathway but the ridges which divide the fields into beds for irrigating purposes. After traveling an hour or more it became very dark, a high wind almost blew out the light of a lantern the native Christian carried, and there was no light except as the flashes of lightning revealed the stretches of water on each side our path. The men went on as best they could, but after a time, I began to suspect they were uncertain of the way. Their chant stopped and they began to wrangle. The Christian man seemed troubled and when I questioned him, gave me evasive answers. Perhaps another hour passed. The sky was now of inky blackness; the frequent and vivid flashes of lightning were followed by peals of thunder; the voices of the men were loud and almost angry in their dispute. They kept on, but more and more slowly and uncertainly. They were evidently lost, wandering about in a great rice-field, and I began to speculate on what I should do if they set my chair down and ran away. The situation was grave, and the outcome might have been serious if it had continued much longer. But soon one of the men cried out, "Look! look!" and another ran beside my chair and with great glee pointed out a single tree which the lightning showed in the distance. It was to them a land-mark. They became good-natured at once, resumed their chanting song and their jokes, and hurried me along at a fine pace. Presently we came to a creek where the water was waist deep, but they took the poles of my chair on their heads and carried me through without so much as wetting my feet. Another half hour and they set me down on the veranda of the mission house, just as the storm broke and the rain came down in torrents. It was nearly midnight. The journey had been dangerous and very wearisome, but we must meet such things sometimes if we would help one another in mission life.

AT THE DEATH BED OF MY FRIEND.

Another day brought me to my friend. For ten days her husband, the nurse, and I watched and worked. The physician was unremitting in his attention. One day she took my hand in hers and asked if I thought she was going from us. Her only comment was, "If it is God's will, I would like to work a little longer." I had helped her make her wedding dress and robe herself in it only two years before; now my hands prepared her body for burial. We laid her away to await the coming of the Lord, and went back to our work with renewed earnestness, feeling that the day is short. I do not know the expense of that sickness; I bore my own of course, but if the fees of physician and nurse were as usual, it must have been $200.

Instances might be multiplied of journeys to the mountains and journeys by sea in the effort to recover health and put off the the return home, each costing from $100 upward. These heavy expenses make havoc with the missionary's salary.

There is another thing in connection with this subject of which we never hear in public.

MISSIONARIES RARELY SAVE ANYTHING FROM THEIR SALARIES.

When all is going well, if they have anything more than is required for their needs,

it almost always goes into the work. And after they have been in the country a few years and have met some such expenses as I have described, there is nothing to be saved. So when the time comes that a return home is imperative, the missionary comes with empty hands. When the writer was obliged to leave India we had by us less than $100. I was too weak to travel alone and my husband, at his own expense, came with me to England and then retnrned to India, the journey costing him nearly $500. And when a few years later it became evident that I could not soon go back, and he sold off all our household goods and came home also, he reached Iowa with about $200, the accumulations of nine of the best working years of his life.

INJUSTICE TO WORN OUT MISSIONARIES.

Now, if from continued ill health or old age the missionary cannot return to his work, what then? He cannot continue on allowance from the missionary society. Where shall he find a place to take up the threads of life at home again? The churches usually do not want him. He cannot preach acceptably. For years, early and late, week in and week out, he has stood on the street corners and by the roadside telling the gospel story to little groups of five, ten or twenty, simple minded, ignorant people, to whom he must tell it as to children. He has learned to think as they do, to talk as they do, and if he has been a successful preacher among them, his tones of voice, his facial expression, his gestures are like theirs. In a word, he has made himself in these respects as nearly as possible, a Chinaman, a Hindu, or a Karen. And now when he stands before an American audience, his speech is not fluent, his sentences are short and simple, he has no range of fancy, no graces or rhetoric, no eloquence. Old friends listen and wonder. They say "He used to be one of our most talented young men, one of our finest speakers, what ails him?" I have told you what ails him. The schools, as a rule, do not want him. Methods of teaching have changed and he is old-fashioned. Business houses do not want him. He knows little of business methods. Old friends and schoolmates, among whom he was an equal in former days, are occupying important pulpits, prominent positions as teachers, or are prosperous business men. He must learn it all over again. He must go back and begin again with the boys. Very often he is too old or too sick to do it.

We may say God will provide. I believe he does. But I do not find in the Bible one set of promises for the missionary and another for ourselves. And I see no reason

WHY WE SHOULD ASK CONDITIONS OF MISSIONARIES WE ARE NOT WILLING TO ASSUME OURSELVES.

The sacrifices should not all be on the other side of the world.

It is said that there is dissatisfaction, among the churches because, as is alleged, missionaries come home too often, and stay too long. When the missionary, worn and sick, turns homeward, his heart yearning for the restful help of Christian sympathy and companionship, he is often chilled almost as soon as he steps ashore, by the question, "How soon are you going back?" A few years ago while the writer was in Chicago for medical treatment, a returned missionary called on me. He had been carried from his field a year before in a half conscious state and hurried out of the country to save his life, and was still weak and unfit for work. But he asked me whether I knew of any small church in Iowa where he could work and earn enough to pay his board. He had been made to feel that there is complaint among the churches because too many missionaries are at home receiving allowance from the societies while regaining health.

The conclusion of the whole matter is this. The salaries of missionaries are now at the lowest point safe to life and health. Any further reduction would be perilous. They should be increased rather than decreased Examine the expenditu res of our mission ary boards, search the treasurer's reports, acquaint yourselves with every detail of their management, and if you find unnecessary outlay in any department of the work *correct it*. But in the name of your crucified and risen Lord do not further cut down

the salaries of missionaries. The money thus saved is blood-money and God will not hold you guiltless.—*From the Woman's Journal.*

DAVID LIVINGSTONE.

By Mrs. J. C. Alter.

"I SHALL open up a path to the interior or perish." Combine with this determination his firm conviction, "My life is charmed till my work is done," and when we add yet these words from his diary, "My Jesus, My King, my life, my all," we have the sum total of Livingstone's grand character and God given purpose—the revelation of Africa for Christ.

This has been called the Dark Continent though enveloped in almost continuous blazing sunshine, because of the moral and social condition of its people, and on account of the opaque ignorance of Europeans concerning it. Livingstone recognized the Sun of Righteousness as the only means of healing this "open sore of the world," and as a faithful light bearer he gave twenty-five years of unprecedented sacrifice and labor in the heart of Africa.

His parents were typical of all that is best among the humbler families of Scotland. He combined a rather uncouth exterior with a manner irresistibly winning, and a fund of genuine humor that overcame obstacles and softened refractory chiefs.

The first European to cross the African continent, he traveled with exhaustless energy and courage in every direction through its trackless interior. He met all difficulties in the strength of the promise "Lo I am with you," which accompanied the Lord's command to "go;" for, as he quaintly said, "This is the word of one of the most sacred and strictest honor, and there's an end on't." He was convinced that success as a missionary depended, not on the number of doubtful conversions he might be able to record from year to year, but in opening up hitherto unknown territory, leaving others to follow and carry out the work in detail.

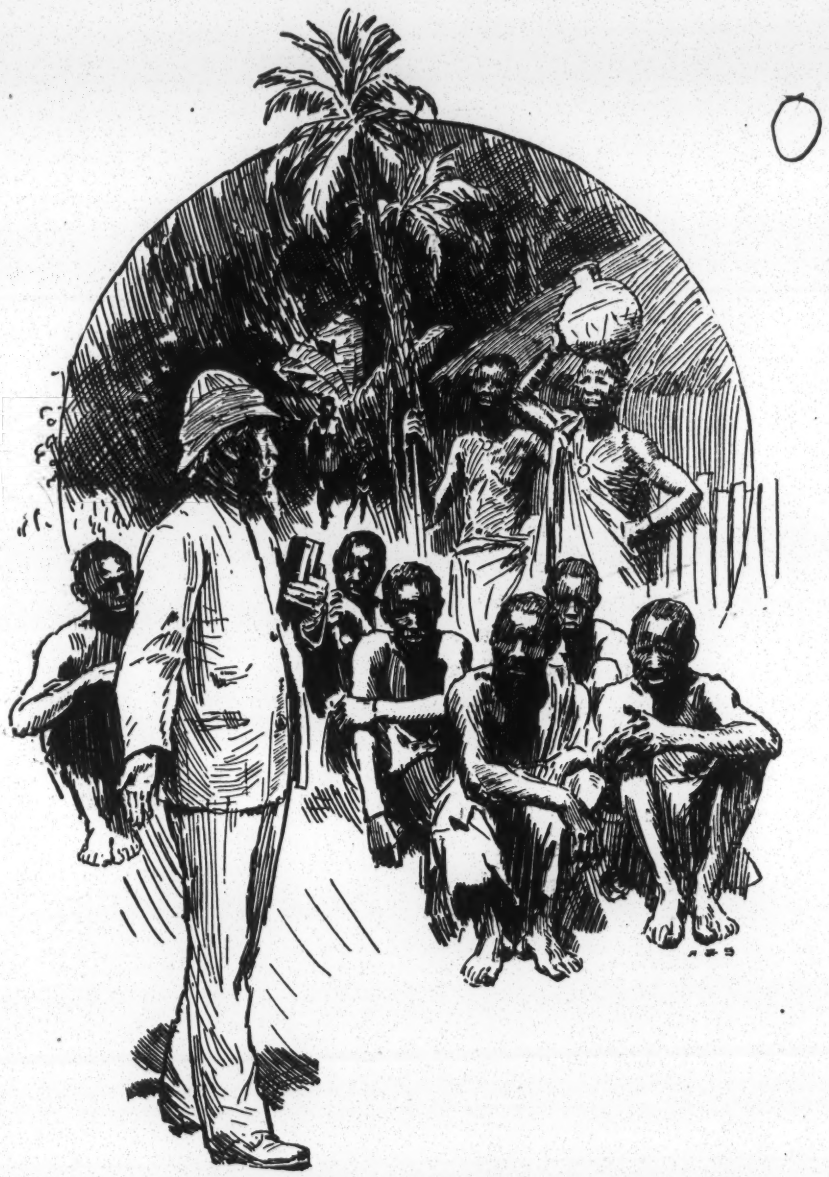
For this reason he severed his relations with the London Missionary Society, and entered more fully upon the work of exploration. His geographical observations were carefully and accurately made and won the commendation of Sir Thomas Maclear, who declared "they were the finest he had ever met with." Everywhere as he crossed the baleful track of the Arab slave dealer he saw bleaching bones "revealing its ghostly story of strife and sin" until he was heartsore and sick of human blood." Again he writes, "Cannot the love of Christ carry the missionary where the slave trade carries the trader?" He aroused great hostility among the slave traders, but England felt a thrill of indignation that resulted in an effective crusade against the traffic. During one of his brief visits to England he gave this sacred charge to the students of Cambridge, "I beg to direct your attention to Africa. I know that in a few years I shall be cut off in that country, which is now open. Do not let it be shut again. I go back to Africa to open the path further. Do you carry out the work which I have begun. I leave it with you."

The influence of this charge was electrical and resulted in the Universities mission. One of the African chiefs pathetically asked why Livingstone's forefathers had not come to teach his ancestors, for they had all "passed away into darkness not knowing whither they were going." What of the millions perishing *now* for the Bread of Life?

Livingstone's wife, daughter of Robert Moffat of the South African mission, shared many of his privations during his earlier travels. In 1859 she returned with him from England. She fell ill with fever, and was soon laid in a solitary grave on the banks of the Zambesi. The natives gathered in mute sympathy about their usually strong, reserved leader, who cried, "Oh, my

Mary, my Mary! How often have we longed for a quiet home since we were cast adrift at Kolobenz."

With undaunted spirit he set his face toward new paths. For two years nothing more was heard of him. During this time he had suffered cruel hardships at the hands of his enemies. Fever was his "almost constant attendant" until he was reduced to a "muckle of bones." In 1871 Stanley was sent out by the New York *Herald* in search of him. To Stanley's care he entrusted valuable charts to carry back to England, and when they parted the eyes of the white man never again rested on that "bent figure in gray." On March 18th of the following year he wrote in his journal, "My birthday. My Lord, I again dedicate my whole soul to thee. Accept me." A year later one of his native boys found "the great master" kneeling by the bedside in his lonely hut, but his spirit had gone to his own great Master whom he honored even in his last act. His faithful little band never faltered in their purpose to carry the body to his own people. They recognized his love and unselfish devotion, by burying his heart under a tree in the heart of Africa. His body was embalmed and carried a year's march across the continent to the coast.



In the Heart of Africa.

Mr. Tom Hughes, in his biography of

Livingstone, says concerning their faithful devotion, "This story stands alone in history. The ten thousand had Xenophon still alive to lead them back, and they were soldiers and Greeks, but Livingstone was dead, and his men, negroes, most of them recently freed slaves." This act was a tribute to his living Christian power among them.

On April 15, 1874, the remains of Livingstone were laid to rest in Westminster Abbey amid tokens of mourning and admiration such as England accords only to her greatest sons. On his tomb were inscribed his last words to the New York *Herald*, "All I can say in my solitude is, may Heaven's richest blessing come down on every one, American, English or Turk who will help to heal this open sore of the world."

—*Brighton, Iowa.*

W'EN I GITS HOME.

By Paul Laurence Dunbar.

IT'S moughty tiahsome layin' 'round'
Dis sorrer-laden earfly ground,'
An' oftentimes I thinks, thinks I,
'Twould be a sweet t'ing des to die,
An' go 'long home.

Home whaih de frien's I loved 'll say,
"We've waited fu' you many a day,
Come hyeah an' res' yo'se'f an' know
You's done wid sorrer an' wid woe,
Now you's at home."

W'en I gits home some blessid day,
I 'lows to th'ow my caihs erway,
An' up an' down de shinin' street,
Go singin' sof' an' low an' sweet,
W'en I gits home.

I wish de day was neah at han',
I's tiahed of dis grievin' lan',
I's tiahed of de lonely yeahs,
I want to des dry up my teahs,
An' go 'long home.

Oh, Mastah, won't you sen' de call?
My frien's is daih, my hope, my all.
I's waitin' whaih de road is rough,
I want to hyeah you say, "Enough,
Ol' man, come home!"

—*Saturday Evening Post.*

INTERNATIONAL MISSIONARY CONFERENCE.

By Mrs. T. W. Anderson.

TO discuss problems and vexing questions that confront all women's boards was the object of the Fourth Conference of the Women's Boards of the United States and Canada, which opened at Marble Collegiate church, New York City, on Wednesday afternoon, January 16, 1901, with Mrs. Henry N. Cobb, president of the Women's Board of Foreign Missions of the Reformed Church, presiding. One hundred delegates, representing thirty boards in the United States and Canada, were present. Women from various parts of the country, and missionaries from Japan, China and India took active part in the discussions, speakers being limited to three minutes each.

The first paper of the Conference was read by Miss Abbie B. Child, of the Congregational church. Her subject was the "Report of the Women's Boards for the Ecumenical Conference." This report was fully discussed. Miss Frances B. Hawley, of the Presbyterian church, read a paper on

"Hints for the Planning and Conduct of a General Missionary Conference." In the discussion following this paper, the Conference was defined as a "training class" where the problems we meet in our work may be fully discussed and where the scope of the work may be better understood. Here workers, representing so many different boards, may meet and talk over methods, discuss the science of missions and study the principles of the same--get an outlook of the work that every denomination is doing and see in which one excels the other thus being drawn closer together, and thereby gaining a wider knowledge and developing a deeper sympathy. The influence of such a meeting would make us love the work of Christ throughout the world.

The Thursday morning session opened with a large number in attendance. After devotional exercises a paper on "The Value of Missionary Exhibits," was read by Mrs. A. T. Twing, of the Protestant Episcopal church. She spoke of the exhibits at New York, Newark and Baltimore; of the good they accomplished in arousing a deeper interest in missions. Many valuable suggestions were offered in the discussion that followed; among them, one "that a permanent missionary exhibit, no matter how small, consisting of curios from different lands, be established in every Sabbath-school. This would serve as a fine object lesson and missionary interest would be thus stimulated." Mrs. Schauffier, Presbyterian, emphazied the value of missionary exhibits, and spoke of one that was established in one of their mission schools in New York, in which the children were deeply interested studied these exhibits, and as a result raised $1358 for missions.

Comity was the theme of discussion at both sessions of the Conference on Thursday. The object was to determine if possible in what ways the various denominational boards can work together, not only to reduce expenses, but to lesson the number of workers and not do the same work twice. Mrs. J. T. Gracey, of the Methodist Episcopal church, in a paper on "Report of After Meeting of the Ecumenical Conference with Suggestions in the Line of Resolutions," spoke on the essential unity of evangelical churches and suggested that "a book be prepared by all the boards in common giving a short summary of the work of each," and also that an "Interdenominational Bureau be established in some large centre where people, regardless of denomination, can learn what has been accomplished on on missionary lines by each board."

Another topic discussed was the "United Study in Missions." A committee which has been engaged upon the subject for two years, has issued topics for six lessons which can be made to cover a year and are designed not only for women, but for all boards and for students of missions. Miss Parsons, of the Presbyterian church, and a member of this committee, read a fine paper on this topic, in which she said that "the united study series are being prepared for all English speaking societies and all boards are free to publish these lessons in their own Magazine." In her paper on "Co-operative Publications as Suggested in Resolutions of 1900," Mrs. W. W. Scudder, of the Reformed church, advised "not only the publication of a book of general missionary influence but the joint publication of such Christian books as would be of use in native tongues." She spoke of the books of India as being wholly unfit for women to read and impressed her audience with the great need of that country for a purer literature. A lively discussion followed in which a suggestion was made that "all societies contribute at least one book somewhere on the foreign field." As a result the Conference voted to appoint two committees to publish two books, one for the home field and one for the foreign field. Luncheon was served by the Women's Foreign Board of the Reformed church.

At the afternoon meeting, interdenominational work was considered along educational and medical lines. A paper on the former was read by Mrs. L. B. Wolf, a missionary of the Lutheran church. In the absence of Dr. Mary Pierson Eddy, who was to speak on medical work, Dr. E. G. Terry, of Pekin, whose death was reported last

summer, spoke. In the absence of Mrs. Baldwin, an exhaustive paper on "Comity: How far Practiced by our Boards Here and on Mission Grounds," was read by her husband, Rev. S. L. Baldwin, of the M. E. church. The discussions following these various papers were participated in by some of the missionaries present, who gave valuable suggestions relative to incidents and experiences on the field. It was the general belief that while absolute unity is impossible, as each denomination must be true to its own teachings, yet co-operation to an extent is possible. Owing to the customs of the various countries and difficulties besetting women travelers, it is not easy to establish general schools and hospitals in large centers, and it is therefore better to have smaller and more numerous schools. It was the concensus of opinion of all missionaries present that the education of young people in their own countries was far more advisable than bringing them to the United States, as natives educated in America get too exalted an opinion of themselves and are unfit to return to their own country to do mission work. All present were asked to make special note of this and to remember it when a native from any mission field came here seeking an education.

The closing meeting of the Conference opened Friday morning at ten o'clock. By action of the meeting a telegram of condolence was sent to Mrs. Foster, widow of Dr. Henry J. Foster, of Clifton Springs Sanitarium, whose funeral took place the day previous. A "Question Hour," conducted by Miss Susan Hayes Ward, Congregational, was one of the features of this session, the time being devoted to the consideration of settlement, evangelistic and educational work. Mrs. Morse, Presbyterian, speaking on "Settlement Work," referred to the project of the Presbyterians, to establish a settlement in India, consisting of a Bungalow Home with six American workers, including one physician, who shall confine their work to journeying about among the villages without the aid of schools or churches. Miss Deyo, a missionary of the Reformed church, in a paper on "The Most Successful Methods of Evangelistic Work in Japan," stated in her opinion, "that the best methods were those which bring the knowledge of the Bible to the greatest number of people." Of the forty-five million people in Japan, forty million are ignorant of Christ. The placing of the Christian religion on the same basis as other religions in the country has materially aided the missionaries. Primary and graded schools may be found throughout the country and large villages, and as a result Japan has ceased to be illiterate, and the people are looking for something better than they know. In her paper on "New Educational Methods," Miss Wood, of the Friends, stated that teachers with the broadest training, Christian tact and common sense are the hope of the educational work in mission fields. She suggested that industrial school exhibits be prepared here for the use of teachers in the different foreign fields that the ideas best adapted to each country and its people might be utilized. Mrs. Alice Gordon Gulick, whose name was not on the program, was asked to speak of her work in Spain. She gave a brief sketch of the history of the Interdenominational College for girls, the object of which is to train teachers, not only for Spain but Mexico, Cuba and the Philippines. The girls are still in exile in Biarritz, whither they had to repair at the outbreak of the war. Here they have remained with nothing to disturb or molest, a remarkable instance of the overruling of God's Providence. Sixty-thousand dollars has been raised for the new college building in Madrid and $50,000 is still needed. Mrs. Gulick's plan is that this building shall be a gift from the college women of America to the Spanish girls. Such women as Mrs. A. F. Palmer and Mrs. W. T. Samson are interested in the work. A paper on "Philanthropic Work" was read by the writer. Mrs. J. B. Wilmott, of the Methodist church of Canada, was the last speaker. In her paper on "Ourselves in our Work," she spoke of "the great privilege we have in being co-workers with Christ." She believed the lack of Spiritual warmth in the churches was the cause of so many failures

in the mission fields and advised a thorough study of peoples conditions and customs of countries in which mission work is carried on.

The next Conference will be held in Toronto. This Fourth Conference, composed of workers from all parts of the country, met for the purpose of discussing the best ways and means for spreading the gospel, was surely a benefit to all who had the privilege of being present. The discussions, in which many participated, (and none more capably than "our own" Mrs. M. C. Porter), were bright, pertinent and rich with treasures of thought and suggestion. It was truly "a feast of reason and flow of soul." And so enthused and stimulated by the interchange of thought of these noble women, representing the whole field of Christian activity, let us take a deeper interest in the coming kingdom and make His salvation known throughout the world.

New York City.

HOW TO INCREASE AND SUSTAIN THE INTEREST AND EFFORT OF JUNIOR MEETINGS.

By Mrs. A. J. Biddle, Jersey City, N. J. Presented at the Round Table Conference on Junior work, Pawnee City, Neb., May, 1900.

FIRST—We must have a good wide-awake leader, who can devote much time and thought to the Juniors; one not burdened with other organizations, but able and willing to take this responsibility; one who has tact and much patience, and is not easily disturbed, as leaders may be tried at times by some of the older ones who have come only for mischief. These must be interested in some way; much depends on the disposition of the child.

Secondly—A definite plan is necessary. The lessons must be thoroughly planned and prepared so that at every meeting the time may be profitably and fully occupied. The idea of having a meeting once a week without a definite plan of work, only doing as the spirit moves when each meeting comes, will soon end in failure. The leader should have in mind the material which she has to deal with and suit these lessons to the needs. The child might be likened to a seed which needs to be cultivated in order to bring out the inner life; so the children must be taught and trained to bring out the inner life, which, with proper care, will bring forth fruit abundantly to the honor and glory of God. In the training of the young, the object is to teach the precious truths of the Bible in a manner that will not only be attractive, but lay a good foundation of Christian character.

Third—Due preparation should be made. On this we note the following points:

I. Let us note the different persons for whom we are to prepare. Every one in the society must be made to feel that he is of importance, and must be given some work to do. The leader must find the key to every child's heart. It matters not how rough the exterior, every boy and girl has a door to his or her heart upon which is written —immortal soul.

II. What shall we prepare? Our lessons should begin with the life and character of our Saviour. The many wonderful things that transpired around the sea of Galilee and the river Jordan will be excellent to show the power of Jesus and his wonderful life and unselfishness. The stories of fishing, boats, fruit, flowers, birds, and animals may be used as symbols; the travels of Paul; the journeys of the children of Israel; the harmony of the gospels; the principal events in the first five books of the Bible are some of the lessons which can be taught.

An excellent way to hold their interest is by the use of the sand-board, which is inexpensive and make a good representation of the country over which these persons travelled. These sand-maps can be formed in miniature mountains; pieces of

looking-glass to represent river and lakes; pieces of colored cord for different journeys; paper tents and boats; toy animals and figures fastened into the sand to mark the different places of interest or to stand for some leading thought in the lesson story. Children should be taught to pray. Many are carefully taught, "Now I lay me down to sleep" and a little later, "Our Father which art in heaven," but here it ends and very many of our boys and girls are growing up unable to pray even a short prayer. If they were taught to frame sentences and hear their own voices in public when children there would not be so much trouble in getting men and women to lead in prayer in our church meetings. They should be taught lessons on giving— giving of their own, something that has cost them something more than asking father or mother for it. There is a song which is taught to children something like this: "Hear the pennies dropping, dropping &c." It is not good to teach children and expect them to be more than penny givers. They must be trained to know that the silver and the gold belong to God, and they should give the best they have to God and keep the pennies for themselves. I would rather teach them, "Hear the dimes and nickles dropping, hear the dollars too." Children should be taught about our own missionaries and our own mission fields. Let them know our missionaries by name as real persons, not as imaginary beings. Let them if possible aid in the support of some native worker. There should be special singing. There is always plenty of material to work with. Children must have short lessons. One truth well taught is much better than half a dozen merely touched on. Always use something familiar to the child to illustrate the unknown. Teach them the spiritual through the natural.

III. How shall we prepare? This should be done with great earnestness and prayer, realizing the preciousness of souls and the whole aim should be to lead the children early in life to become Christians. By the help of the Holy spirit, patience and prayer, we have three of the most effective ways to strengthen our faith in God. In preparation, or at any time through the lesson, if it is necessary to illustrate by a story, let it be a true one.

IV. When to prepare. Preparation should begin as early as possible when we are about our daily tasks. When we are reading, walking, sightseeing, or wherever we are, we can be looking for objects to illustrate the truth to the children. A hurried preparation immediately before the meeting means that it will be conducted by the leader under great difficulties and that no good result will be secured. There is nothing too good for the children. There is no place in the Junior room for sanctified ignorance on the part of the leader. A long face and a solemn tone will not make amends for paucity of thought or indefiniteness of purpose. If the preparation is not made early, the chances are that a multiplicity of affairs may prevent thorough preparation. It has been said that there are enough children in America, if all were earnestly engaged, to send the gospel to every child on earth. When we estimate that half the human race is under sixteen years of age, can we estimate the power or tell how much could be accomplished if properly trained? The power of electricity and steam is limited, but the power of the Holy Spirit is unlimited, for it is the power of God. It would be impossible in this paper to tell of all the means that could be used to interest the children. We have only been able to mention a few. A good wide-awake leader will see lessons in everything, and be able through these to bring the loving message to the hearts of the children, Nothing should be done by the leader that can be done by the children. They are active and naturally like to help. In a few years the Juniors will be the leaders of the church. The prosperity of our glorious cause will depend very much upon the character of the work done by the Junior leaders of today. We need leaders like Jesus, whose love for children will win them, so that the little children will be led to say in thought if not in words:

"I think when I read the sweet story of old,

When Jesus was here among men
And took little children like lambs to his fold,
I should like to have been with him then.

I wish that his hand had been laid on my head,
That his arms had been thrown around me,
And that I had seen his kind look when he said,
"Let the little ones come unto me."

With such a leader remembering that the impressions that the little ones receive in regard to the religion of Christ are the impressions made by their life and character; with a leader wisely planning; with a leader cheerful, buoyant and enthusiastic, one that believes that the United Presbyterian church of North America is the best exponent of the life and work of Jesus Christ here on earth, the work, by the blessing of God, results for good will be shown that shall last through eternity; and in the brighter and better land many will rise up and call her blessed.

UNITED PRESBYTERIAN WOMEN'S ASSOCIATION.

Report of the Corresponding Secretary to the Women's General Missionary Convention, Pawnee, Neb.

IT is a pleasure to present for your consideration a report of the interesting and important work which the United Presbyterian Women's Association of North America have carried on for the past twenty-one years.

Briefly the charter sets forth as the object of the Association, "The establishing of a Home for the orphans of the church, and other orphan and friendless children offered to the Association;" and also "To assist all persons destitute of friends, funds or homes," "And to do all that an Association can do—to advance Christ's kingdom." This work was started without means or funds in hand by Rev. Dr. James M. Fulton, of Allegheny, and a few earnest godly women, many of whom have been called to their reward, but not before having seen the goodness and faithfulness of God in developing and prospering the work started in this humble way.

We will not stop to speak of the trials, disappointments and discouragements that have come to the workers in all these years, for like dreams they have passed away, and on the other hand we utterly fail when we try to enumerate the manifestations of God's favor and gracious loving kindness which he has showered upon us when our spirits were despondent; nor can we speak of the times He has loaded us with benefits far beyond our most sanguine expectations. Before setting forth, however, anything that has been accomplished, we in the beginning ascribe to Him our Heavenly Father all the honor, glory and praise for the continued success and prosperity of the work in all our institutions, and our hearts are filled with gratitude to the Giver of all good that He has not suffered the work to lack for funds and that this year has closed without a dollar of debt. Surely the goodness of God endureth continually.

The Orphans' Home was the first institution established. It has never seen a time when it could do more for it has always been full. Since its opening it has cared for 1572 children. Many of these have grown to manhood and womanhood and some are now heads of families. Many have confessed Christ and are among the faithful friends of this institution which is the only loved nook or home they knew in tender years.

Our Orphans' Home has passed its twenty-first anniversary as shown by our Association Chart. What a numerous company of fatherless, motherless and homeless little boys and girls have been sheltered, clothed, fed and trained within its walls! Our children in this home have always been privileged to attend the 2d Ward public schools of Allegheny and are counted among the most diligent and well-behaved scholars in them. Some are unusually smart, and all compare favorably with their school-mates. On Sabbath day a majority of them are found in the Sabbath-school of Dr. Witherspoon's church, which is near by. They

have a Junior society in the Home, which has more than once carried off the banner for turning out the greatest number at the rallies which are held from time to time.

The managers make a point of giving these little ones a chance at everything that other children have. Christmas and other holidays bring happy times to them, and Mrs. Gusky is counted one of their best friends; she has remembered them so many times at Christmas and taken them on excursions on the river in the summer. Since our last report to the W. G. M. Society a year ago we have had 90 children under our care of whom 30 were in the nursery. Never in our experience have we been asked to care for so many young children, several being mere infants too young to walk; consequently the aid of an assistant nurse has been necessary. Two of our dear little boys have been called suddenly away, one by a diphtheritic croup, the other by pneumonia. Eight were dismissed to friends and one bright little boy has gone on trial to a Christian home where we hope he will remain. Our number at present is 80.

The second institution established was the Memorial Hospital. This followed as a natural sequence to the Orphans' Home, for as the family and work in the latter increased the necessity for a hospital in connection with it became more and more imperative, until in 1888 when the present Memorial Hospital was built.

The family in the hospital is always one which elicits the most tender pity and sympathy of visitors, as the members of it are never well or perfect in body, and oftentimes it includes the babe of a few days old. Children of all ages up to 16 or 17 years, and frequently women are among the number.

In the eleven years of its work it has treated 1073 patients. These were variously afflicted with fevers and nearly every kind of disease and quite a large number underwent surgical operations. The skillful treatment of this large number is attested by the small percentage of deaths, the whole number being only 23. The number treated the past year, or since our last report to you is 133. Of this number four died, two infants dying a few hours after being admitted. Thirteen women were treated and the 120 other patients were from the Orphans' Home and Children's Aid Society. Of the whole number treated during the year only seven paid wholly or in part for their care. This fact shows we have no income from patients to speak of, and it also shows the great number who have received help they could get nowhere else, without which many would have perished. Our medical and surgical staff, six in number, is chosen from the most eminent and successful practising physicians and surgeons in the city. These six generous physicians attend the patients night or day two months each in succession, giving their services cheerfully and gratuitously.

The year just closed has been one of the very busy ones. At one time the hospital was so crowded that five extra nurses had to be employed, and the matron and head nurse were nearly worn out with their arduous labors. If I could only show you how small and cramped a place it is you would all be more interested about helping to build a new one. Only 18 can be comfortably cared for at one time, and during an epidemic of measles that number was crowded into the isolated ward, while the other two wards were uncomfortably full. The extra nurses are obtained from the visiting homes of day nurses in the city.

It is a little over three years since we received a handsome gift of property for a hospital site and every year since we have been thinking we will have a new hospital this year, but we are still hindered yet not discouraged. When we pass through all the trials which seem so necessary, then the new hospital will be built. The lack of funds just at present seems to be the greatest obstacle to our pushing the work. Notwithstanding the fact that the legislature of Pennsylvania, which is very progressive, has passed two laws which have for a little hindered us, yet we know that the location and plans of our new hospital conformed in all respects to the laws in operation when we applied for the building permit. The

laws enacted since may be very good and wise, but they cannot operate backwards.

Our building fund is still growing, and while we were waiting to have the first law pronounced by the court as unconstitutional we had time to take advice about the size of the lot, which was 60 ft. by 240 ft. deep. This was thought to be too narrow and we purchased the next lot, 30 ft. by 120 ft., which gives us a front of 90 ft. This is paid for and we intend to build as much as we can pay for and add to the building in the future as needed. The building fund is now $10,727.10 cash and reliable unpaid subscriptions enough to make it $22,500. The proposed new hospital was to cost $45,000, but everything has advanced since this estimate was made and to build the same will cost something more. Let me beg of you to present the work of building the new hospital to your societies at home, for surely it is quite as important and needed as any work you engage in. You all know how interested Jesus was in the work of healing, who never refused to give aid to their sufferings; how he was never so busy teaching, but that he cured all who came to Him and went out of His way, on all days, even the Sabbath day, to serve them. It was on the Sabbath that He passed through Bethesda—"House of Mercy," the only Jewish hospital in Jerusalem that we read about, and cured the man who had been waiting 38 years.

The last Home established is the "Home for the Aged" for both men and women, and it certainly has made a stronger appeal to the sympathies of the people than either of the other homes; perhaps because those whom it benefits can appeal for themselves. Really nothing is more touching than to see aged ones left homeless, helpless and friendless. Not all are penniless, a few have come to us having a little money or property, but this has not made up to them the loss of earthly ties, of kindred or loving friends. Here let me say that all such receive the revenue from such possessions for their own personal benefit so long as they remain under our care.

This home is fortunately situated in the rural district, or borough, of Wilkinsburg. The grounds are almost square, being 485 feet by 480 feet, containing five acres of land. The part which is in the rear is utilized for gardens and an orchard, while the part in front forms a beautiful lawn only broken by the winding drive-way, which in the future may become a picturesque landscape under the hand of an artistic gardner The many stately trees distributed about the place afford a grateful and inviting shade where these aged ones may repair, and while fanned by the cooling breeze and listening to the bird songs, may be soothed into forgetfulness of the ills of life and feel the deepest gratitude that their lots have been cast in this pleasant place.

The house is a very substantial and commodious brick building, which responds to every need of the inmates, for its arrangement and equipments are of the most modern and up-to-date kind. It contains 42 rooms (not including bath-rooms, linen-closets and lavatories, which are found on every floor in the large halls.) The bed-rooms are all occupied, a few with two persons in a room, but each in a bed by herself.

The present number in the home is 43—one over 90 years; seven over 80 years; 14 over 70 and 21 over 60 years. We have only one old gentleman, who is 87 years, but others are applying. Since the opening of the Home, about 7 or 8 years ago, 68 persons have been received.

The members of this home are expected to take care of their rooms as far as able, to take turns in washing dishes and resetting the tables; also to sew for themselves and for each other and for any who cannot do so. Their Dorcas society does sewing for the Orphans' Home hospital. All this is light work and they do it cheerfully. Much that I can tell you of these homes you can learn from the annual reports, which will be given to all who desire them.

Today these homes are all full, and still we have many who need care and who are pleading for admission. A few days ago a gentleman in South Dakota sent a check for $100 to help build an annex for aged men. We cannot stop the work nor can we

close our ears to God's command given to His people of old. First He declares, "The poor shall never cease out of the land." Please notice how He emphasizes the home mission work as He continues: "Therefore I command thee saying thou shalt open thine hand wide unto the brother, to thy poor and to thy needy in the land."

We still intend to build a new hospital, and we do not wish to be building anything else until that is finished. The women who are at a distance can help us by donations from their societies for memorial rooms, or for the building fund, or by contributing goods. Such gifts lessen the expenses and would be gratefully received.

These institutions are all maintained by charity. We have during the year three entertainments, which we could not do with out, although they are a source of a great deal of work and worry to the projectors. Donation and reception day at the Orphans' Home and Memorial Hospital on the first Thursday of June brings them a good sum of money and quite a large supply of provisions of various kinds. The lawn fete at the Home for the Aged is a very enjoyable affair and always attracts large crowds, as the season and place are so inviting. The sum realized last year was $1219.95.

The Bazaar in November was one which many thought would be the last we would hold, but the people turned out in greater numbers than ever before and we raised a larger amount of money than any one expected, being $5052.66. This was divided equally among the institutions after giving the Association account $352.66. To take part in our Bazaar is one of the easiest ways to help us and we get a great many packages from friends at a distance. Won't you remember us in November?

Our Association would like to have an Association manager appointed in every Presbyterial society who would present our work and endeavor to have at least one lady appointed in each church to solicit members for t he Association, the annual fee being only $1. By this year's report there are 937 congregational societies in our denomination, with a membership of 30,548. May we not modestly ask that each society try to send us names of five members for our Association or a donation of $5. This would give us nearly $5000. May we not look for your aid in this truly noble and Christian work? Please make an effort to help us. We need it.

MRS. JOHN. MCELWAIN, Cor. Sec.
Sewickley, Pa.

Thank-Offering Department.

KEY NOTE—"We will show forth the praises of the Lord to all generations."

A TWENTIETH CENTURY THANK-OFFERING

—OF—

$75,000 FOR MISSIONS!

Our Watchford for 1901:
Less of Self—More of Christ.

The Great Famine Cry.

(Tell your people how fast we are dying, ask them if they cannot send the Gospel a little faster.—*Words of a heathen woman.*)

Hark! the wail of heathen nations;
List! the cry comes back again,
With its solemn sad reproaching,
With its piteous refrain.

We are dying fast of hunger,
Starving for the bread of life!
Haste oh hasten! ere we perish
Send the messengers of life!

Send the Gospel faster, swifter,
Ye who dwell in Christian lands;
Know ye not we're dying, dying,
More in number than the sands?

Heed ye not His words—*your Master;*

Go ye forth to all the world!
Send the gospel faster, faster,
Let its banner be unfurled!"

Christians! can you sit in silence
While this cry fills all the air?
Or content yourself with giving
Merely what you "well can spare?"

While you dwell in peace and plenty,
"Store and basket" running o'er,
Will you cast to these poor pleaders,
Only crumbs upon your floor?

Can you sleep upon your pillow
With a heart and soul untossed,
While upon the treacherous billow
Souls you might have saved are lost?

Souls for whom Christ died are dying,
While the ceaseless time goes by;
Can you shut your ears, O Christian,
To their ceaseless moan and cry?

When the Master comes to meet you,
For this loss what will He say!
I was hungered; did ye feed Me?
I asked bread; ye turned away!

I was dying in My prison,
Ye ne'er came to visit Me!"—
And swift witnesses those victims,
Standing by will surely be.

—*Selected.*

A Thank-offering Message.

Personal letters setting forth the urgent need of securing the full $75,000 Thank-offering asked for by the Women's General Missionary Society, for this year, were during the past few weeks sent to a number of women throughout the church whom God hath blessed with means. Responses to these letters have been very encouraging, and individual gifts, ranging from $25 to $1000, have been promised as *special* Thank-offerings; these to be paid to the congregational societies, the same as will be given the regular offerings through the Thank-offering boxes. Some to whom these letters were sent have not yet responded.

Reader, if you are one of this number, will you not *at once* carefully and prayerfully read over again the personal letter kindly sent you, with this important question in mind, "Lord what will thou have me to do,"—and then write promptly to my address stating the amount your special Thank-offering will be.

If our Christian women of means will but measure their gifts of gratitude with the blessings which God doth daily load upon them, and contrast their happy joyous lives with that of their sisters who are *starving for the "bread of life," which God hath placed in their hands to give to them*, the full $75,000 and *more* will be given into the Lord's treasury at the annual convention in Monmouth next May.

In most congregations the "Ingathering" of Thank-offerings will be held as usual during the latter part of March. In the meantime, let every society plan for and expect great things in worshiping the Lord with their offerings. Will you not, as societies, strive to interest all the women to whom the 48,000 Twentieth Century Boxes were given last year, and aim to have every holder of a box present at your "Ingathering," to "give a blessing and to gain a blessing."

One congregation that has but lately adopted this beautiful plan of giving to the Lord, telegraphed for 600 Thank-offering envelopes and a goodly number of Scripture Responsive Services for their annual "Ingathering." This order for supplies had a ring to it that gave great encouragement to your Thank-offering secretary. When orders come for 25 or 50 envelopes and Services from congregations numbering one hundred members and over, it indicates, we fear, that the few women enrolled as members of the Missionary Society are failing to give others of the congregation an opportunity to obey the command, "Come near and bring Thank-offerings into the house of the Lord." 2 Chron. 29:31.

The "annual" letters to societies were sent to the addresses of presidents on Feb. 1st. With these letters were sent sample copies of the beautiful new envelopes, the special Thank-offering Service giving under "Facts in Contrast," the statistical report of missions in 1800 and 1900, and the list of Thank-offering supplies. For congregations having no organized societies, these samples of helps were sent to the addresses of the pastors.

Envelopes and boxes are given simply for the postage. The Responsive Services

cost per single copy, 2c; per dozen, 20c; per fifty, 65c; per hundred, $1.00. In giving orders please enclose the amount due for Services and postage (as given on the lists), as it adds greatly to the work of your secretary and to the expense for postage, to have to render bills.

There should be a strong desire by the active workers all over the church that the children of our Sabbath-schools and Junior societies should be trained very early in giving of gifts of gratitude to the Lord. Therefore let this first offering of the Twentieth Century be participated in by all our boys and girls, even by the members of the Cradle Roll. Remember that the church of the future will be just as we train the children of today.

Very Truly Yours,
MRS. MARY CLOKEY PORTER,
Thank-offering Sec'y.
15 *Marshall Ave., Allegheny, Pa.*

Our Silver and Gold Kept for Jesus.

"The silver and the gold is mine saith the Lord of Hosts." Yes, every coin we have is literally our "Lord's money."

We are, however, to spend what is really needful *on* ourselves, because it is our charge to do so, but not *for* ourselves, because we are not our own, but our Master's.

He who knoweth our frame knoweth its need of food and clothing, rest and medicine; and the procuring of these for our own entrusted bodies should be done just as much for "Jesus" as the greater pleasure of procuring them for some one else. Consecration is not real and complete as long as we look upon a single dollar as our own to do with as we like. The principle is exactly the same whether we spend dimes or dollars; it is our Lord's money and must not be spent without reference to Him.

Although we place our means at our Lord's disposal and rejoice to spend it all for Him directly or indirectly, it is a great help and safeguard, as well as a matter of simple obedience to the spirit of His commands, to set aside a definite and regular proportion of our income or receipts for His direct service.

To dedicate the tenth of whatever we have is mere duty; charity begins beyond it; free will offerings and thank-offerings beyond that again. First fruits also should be thus specially set apart. There is a tacit appeal to our gratitude in the suggestion of "first fruits," for the very word implies bounty received and bounty in prospect.

We are commanded to "honor the Lord with the first fruits of all our increase." This is an appeal to *loyalty*. It is also the way to prosper:—"*So shall thy barns be filled with plenty.*" Presenting our first fruits should be a peculiarly delightful act, as they are themselves the emblem of our consecrated relationship to God.

Consecration does not supersede self-denial, but transfigures it. It may be self-denial to us to turn away from something within reach of our purse, which it would be very pleasant to possess. But if the Master should lift the veil and reveal Himself standing at our side and with audible voice ask us to reserve the price of it for His treasury, should we talk about self-denial then?

As long as His own unchangeable promise stands written in His word for us, "*Lo I am with you always*," we may be sure that His eye is as certainly on our opened or half-opened purse as it was on the treasury when He sat over against it and saw the two mites cast in.

There is no much or little in God's sight except as relatively to our means and willingness. He knows what we have not as well as what we have. He knows all about the low wages in one sphere and the small allowance or the fixed income with rising prices in another. And it is not a question of giving to God what can be screwed out of these, but of holding all at His disposal and of taking His orders about the disposal of all.

Self indulgence and needless extrava-

gance cannot possibly co-exist with true consecration. If we never *go without* anything for the Lord's sake but just because He has graciously given us means; if we supply for ourselves not only every need but "every notion," it is high time we look into the matter before God.

Why should only those who have limited means have the privilege of offering to their Lord that which has really cost them something to offer? The very abundance of God's good gifts to His people far too often hinders them from enjoying the privilege and delight of really doing without something superfluous or comfortable or usual that they may give that much more to the Lord. What a pity for the rich!

Ah! If we had stood at the foot of the Cross and watched the tremendous payment of our redemption with the precious blood of Christ,—if we had seen that awful price told out, drop by drop, from His own dear patient brow and torn hands and feet till it was all paid, and the words "*It is finished*" were uttered, should we not have been ready to say,

"Take my silver and my gold
Not a mite will I withhold?"

—*Extracts From Miss Havergal's Kept For The Master.*

Editorial.

Sea-Way.

The tide slips up the silver sand,
Dark night and rosy day;
It brings sea-treasures to the land,
Then bears them all away.
On mighty shores from east to west
It wails, and gropes, and cannot rest.

O tide! that still doth ebb and flow
Through night to golden day:
Wilt, learning, beauty, come and go,
Thou giv'st—thou tak'st away.
But sometime, on some gracious shore,
Thou shalt lie still and ebb no more.

—E. M. H. Cortissoz.

The beginning of this century will be marked in English annals—in the world's history, we may say, as being the period of time when the long reign of the good Queen Victoria came to an end. Such has been her sway for more than sixty years that, at the close of her career, her exit is lamented not only by her family, not alone by the people of England, but by the dependencies and colonies of Great Britain, and by the other nations of the world as well. Ruler as she was of a mighty empire, there was a messenger of God stronger far than the brave bands of her battalions. Against him were powerless all the defenses of the famed Guardsmen, all the sorties of the British soldiery. Prince and pauper pass alike through the gates of birth and death—and pass alone. From what we may learn of the late Queen's true life, we are encouraged to believe that her entrance has been into a happier world where the redeemed shall reign with Christ forever. Her name was Victoria. Let us hope that it was a prophecy, and that, by God's grace, she has indeed been more than conqueror over life's trials, sin's temptations, and death's terrors. We rejoice that she has left the record of one

"Thro' all this tract of years
Wearing the white flower of a blameless life,
Before a thousand peering littlenesses,
In that fierce light which beats upon a throne,
And blackens every blot."

The picture of Queen Victoria which appears as our frontispiece has been secured through courtesy of the publishers of The Faithful Witness, Toronto, Canada.

During these past months the Magazine's readers have had ample opportunity of becoming instructed with regard to the Twentieth Century Thank-offering. It seems

strange that we, for whom so much has been done, should be sluggish in the desire to show our gratitude; yet such is too frequently the case. God has given us the privilege of testifying our thankfulness to Him both by word and deed while we remain on earth. We do not know what form aside from praise our service in Heaven shall assume; but we are assured that earth is the sphere of prayer and effort. Let us, then, honor God with our substance, help the cause of Christianity, and obtain a retroactive blessing upon our own souls by a cheerful, liberal Thank-offering.

On January 6th, Mrs. Narcissa White Kinney passed away. She was well known as a devoted advocate of the cause of temperance, and had attained prominence as a leader in the W. C. T. U. Mrs. Kinney, though latterly connected with the Presbyterian church, was for a number of years a member of our own denomination. She was the first chairman of the Women's Missionary Magazine Committee, and two of her sisters, Dr. Maria White and Miss Josephine White, have been associated with our mission in India. Our sympathy is extended to those who are bereaved by her death.

From an item in The Kingdom, we learn that during the year 1899, 60,338 Bibles or portions of Scriptures were sold in Uganda alone. In return for these, 7,358,380 courie shells were brought, the value of which was estimated at $5000 and the weight at 25,760 pounds.

It is encouraging to the Magazine Commlttee, and we think it will be stimulating to our readers to know that the recently organized Home Mission in St. Joseph, Missouri, has sent a list of eight new subscribers to the Magazine. We trust that these friends may find interest and aid in our pages.

Mrs. J. T. Logue, of Cleveland, O., president of the W. G. M. S., has engaged to send us some suggestions and reflections with regard to the Annual Meeting in May. Delegates will wish to read this department and non-delegates will find much there that may be profitable for use at home.

The Friends' Intelligencer contains this paragraph about the Doukhobors:

A return of the horses, cattle, implements, etc., owned by the Doukhobor colonists, last year and this, has been made by Herbert P. Archer, as follows:

	Autumn.	
	1899	1900
Cows	184	624
Calves	53	455
Horses	349	486
Foals	33	98
Ploughs	133	209
Wagons	178	251

Nearly every village has bought a mowing machine. One purchased a seed-drill, the results of which are so marked that others, as soon as they can afford it, will procure one for next spring sowing.

The sudden death of Mrs. Anderson on January 18th, at her home in Pennsylvania, bereaves Miss Emma Dean Anderson of a mother. How sad will be the heart of this faithful missionary as she realizes that never again may her home-coming be welcomed by a mother! May the Divine consolations be with those left lonely!

Last year, the poor inmates of the Almora Leper Asylum observed a day of fasting and supplication. The prayers were for the famine sufferers in India, and the amount of money saved by that day's abstinence from food on the part of ninety-six lepers was devoted to sending aid to their starving brethren. What an example of unselfishness for our Thank-offering Day!

In the death of Dr. Elias Riggs, for many years a missionary at Constantinople, a noted scholar has been removed from earth. His linguistic attainments were unusual, and his great ability was largely devoted to the translation of the Bible into the Bulgarian and modern Armenian tongues. He aided also in making the modern Greek and the Turkish versions.

The Magazine seldom suffers from a lack

of material in its pigeon-holes, but on the contrary, frequently struggles with an embarrassment of riches. The editors feel under obligation to provide for the monthly contents by requesting articles from such sources as they deem desirable. In addition to these, many unsolicited papers are sent to us with the expressed desire—we might sometimes call it mandate—that we publish these promptly. We appreciate keenly any interest taken in our work, and are thankful for the many useful articles sent us in this spontaneous way, Do not, however, dear friends, think us chill or ungrateful if we cannot always accept such contributions. We must make arrangements for papers to be prepared on special subjects; otherwise we could not have any method in our work. These being secured we are bound both by courtesy and inclination to make use of them in preference to others which may be just as valuable, but which have come to us without any volition on our part, and which have, perhaps, no direct application to the topics under chief consideration. Morever, we are instructed by the W: G. M. S. to give space during the year to the papers read at its sessions. This direction we feel it to be our duty to follow. But alas! The Magazine has its limits. We frequently have added extra pages, but this we cannot do every month without assuming an unjustifiable financial risk. So extended an explanation has been given partly to appease some friends who may have construed as reluctance our slowness to produce certain articles which have been sent to us, and partly to account for the crowding out this time of a good deal of material about Africa which we would fain have published as an aid to the study for next month. The Missionary Facts, also, will be omitted until we shall have done our duty by some of the excellent papers which ought to have a wider field for doing good than they are likely to find in the editorial desk.

The Sanatorium at Clifton Springs, New York, has been for years a spot dear to the hearts of those missionaries who have gone there to obtain restoration to health, or to attend the remarkable meetings of the International Missionary Union held at that place from time to time. On January 15th, 1901, Dr. Henry Foster, the founder of that institution, was removed by the hand of death. To use his own words, we may say that Dr. Foster presented his institution to God, "for the benefit of His people." The aim was that it should one day become a haven where the servants of the Divine Master might seek rest and health at comparatively little cost. Of Dr. Foster it may with truth be said,

> "How many a poor one's blessing went
> With thee beneath the low green tent
> Whose curtain never outward swings!"

The reminiscences of Queen Victoria in this issue are by Miss Hallie Q. Brown, an Alumna of Wilberforce University, a talented woman who has traveled extensively and had wide experiences. We appreciate very sincerely this article which Miss Brown has so kindly given us.

Dr. Sophia E. Johnson writes from Jhelum, India, of the opening of a High-school for native Christian girls at Rawal Pindi, with Miss Corbett in charge. "New buildings will be put up, and I wish to say that Miss Mary J. Campbell has given the entire proceeds from the sale of her little book, 'One Hundred Girls in India,' which will amount to $800, toward laying the foundation of this much needed school. In this praiseworthy act I wish this little matter known to the church."

The supplies for Thank-offering Day have been ready for sometime and are now most probably in the hands of the people. These leaflets represent a great amount of thought and anxiety on the part of the faithful Thank-offering secretary. We desire specially to commend the exercises "Mission Facts in Contrast," and a "Thank-offering Question Box Opened." The latter should be studied and preserved as it answers all reasonable queries about the Thank-offering.

BOOK-SHELF.

REPORT OF THE ECUMENICAL CONFERENCE, NEW YORK, 1900.

At last has arrived this desired Report, full of excellence, containing more, much more, than the bare Minutes of the remarkable meeting which was held in New York City, last April. We have here the history of this conference, its origin and object, its previous meetings. Every phase of missions is duly considered, and the addresses given last spring at the various sessions of the Conference are reproduced. The whole work is a valuable thesaurus of information about missions. Each family should be supplied with these two volumes, which may be secured at the very low price of $1.50 for the entire work. Every missionary society ought to have in its library a copy for reference. Send to the American Tract Society, 150 Nassau Street, New York City.

INSTRUCTION FOR CHINESE WOMEN AND GIRLS. By LADY TSAO. Translated by Mrs. S. L. Baldwin. Price 75 cents, Eaton and Mains, New York; Jennings and Pye, Cincinnati.

This attractive little book, bound in scarlet,—the joyful color of the Chinese—is the translation of a Chinese code of etiquette prepared for young women by Tsao Tai Ku, a noted literary woman, who lived about 1820 years ago. She belonged to a prominent family of that time, and was herself greatly respected by the Emperor, who built her a palace within the royal precincts, and distinguished her with many marks of his regard. The brief sketch given of this remarkable woman's life and the preface by Mrs. Baldwin are specially interesting at this time when China has been much under inspection. We have heard recently a great deal that is damaging about the Chinese character. It is but fair that we should glance at the antiquity of their civilization and at some of their truly lofty traits. "China is certainly in advance of every other heathen nation," writes Mrs. Baldwin, "in that her wise men and women have ever lifted up a pure and good standard of life before the people. Confucius gave them the second table of the law—man's duty to man; but alas! knowing not the first—man's duty to God, and living many years before the revelation of Christ the Saviour, Exemplar, and Helper, neither Confucius nor his people could measure up to their own lofty standards."

We quote a few maxims from this collection, "said to be the first book of etiquette ever published." Certain of these aphorisms might receive attention even in this country. "If angry, still make no noise." "Let your own dress be neat and suitable." "Slowly and lightly walk. Move not your hands about, and let your voice be gentle and low." "As a guest demand nothing, as a hostess, exhaust hospitality." "The words of your parents regard as beyond all others important." "Live in peace with both your superiors and inferiors." "Tell not family affairs abroad." "Let not other people's business enter your doors." The cover, illustrations and decorations of this volume were designed by Mr. Pang Sun Yow, a Christian Chinese artist, now living in Brooklyn, New York.

THE PEOPLE, THE LAND, AND THE BOOK.

This periodical has two avowed objects, the first being the extension of the Gospel among those classes of the Jews which, while in a better condition from a worldly view-point, are yet more neglected in spiritual matters than are some of the poorer people toward whom direct mission-work is apt to be deflected. The second aim is to stimulate kindly feeling among Christians toward Jews, and to correct possible errors in the opinions of both with regard to each other. The editor and publisher, Mr. B. A. M. Schapiro, is said to have been for a number of years superintendent of the Brooklyn Christian Mission to the Jews. In the number of this Quarterly sent us, we notice an excellent memoir of the late Dr. Edersheim, an essay on the "National characteristics of the Jews," by Rev. F. A. Cox, D. D., LL. D., and other articles of an interesting nature. All who are concerned for the conversion of Israel would no doubt find a great deal of instruction in this quarterly magazine. We observe, in a list of contributors to its col-

umns, the names of Rev. W. G. Moorehead, D. D.; Rev. D. J. Burrell, D. D.; Rev. David Gregg, D. D., and Rev. J. M. Stifler, D. D. The price of the quarterly is $1.00 per year; sample copy, 25 cents. Subscriptions may be sent to B. A. M. Schapiro, 436 Carlton Avenue, Brooklyn, New York. M. H. W.

Important.

In order to secure reduced rates for those desiring to attend the Women's General Missionary Society which meets in Monmouth, Ill., May 14, Presbyterial secretaries are earnestly requested to send their list to the railroad secretary. Secretaries of societies located west of the Mississippi river and east of Pittsburg will please act promptly in this matter.

MISS E. D. BROWN, Railroad Sec.
160 Dithridge st., Pittsburg, Pa.

Notice

The Women's Board contemplate issuing life membership certificates in a new and more attractive form in the near future. This will explain why some life members have not received certificates.

Important Notice.

Will all officers, delegates, members of the Women's Board, Magazine committee, missionaries and those having a place on the programme, expecting to attend the Women's General Missionary Convention, to be held in Monmouth, Ill., in May, please send their names and addresses to Mrs. J. H. M'Millan, 815 E. Broadway, that arrangements may be made for their entertainment?

Find Your Place on the Program.

The time is close approaching for the annual convention of the W. G. M. S. I would like through the Magazine to say a few words to the delegates who are to be present.

It would be pleasant indeed, if time would permit, to give every one a place on the program; but did it ever occur to you, dear delegate, that you had a place on the program? I fear with many this thought never enters their heads.

Next month the program will appear in the Magazine. I wish each delegate to study it carefully and find her place on it. As many of you, perhaps most of you, will not find your names in print, just let me give you a few hints as to how to find them.

I hope each delegate looks upon her appointment by her Presbyterial as an honor, a privilege and an opportunity. I hope too she feels the responsibility. If she does, she is, or has been, studying the greatest needs of her society, and what she can bring from the Convention which will do it the most good.

Glance again at the program and see if you cannot find your place after "Conference" "Discussion," "Questions" or "General Business." Possibly you are only the silent listener. There is nothing so inspiring to a speaker as an audience of *good* listeners. If you are a *good* listener you are filling your place on the program as well as any whose name appears in print. Think a moment; what is a good listener? Not one who is constantly whispering to her neighbor, or flitting across the room to speak to some dear friend she has not seen for years. A person is not apt to be a good listener who comes late to the meeting. It takes too long to gather up the the threads which have already been dropped. It is a fine thing to *come home* from a Convention well informed, but it is just as fine to go well informed.

Read over the annual reports of previous years, familiarize yourself with the different missionary stations both home and abroad, inform yourself in every way you can, that you may the more intelligently listen to all the good things you will hear.

Monmouth being the "old stamping ground" of many, the temptation to visit will be great. Do not forget and let your social pleasures interfere or interrupt the Master's work. We are called together to plan for and carry on His work; let it have first place. You will find the thought of "Service" running throughout the Devotional Hours; let not this thought leave you when these are over; but let it ring in your ears throughout each session, impelling you

to do all you can to serve Him who has done so much for you.

The calendars for the Prayer Circles have been sent to the societies for distribution. Place these calendars in a conspicuous place in your homes; keep your pledge to pray daily for work and workers, and come to the Convention ready to give your testimony to the good it has done you.

Let us not come empty handed. God grant that after the faithful and efficient work and prayers of our Thank-offering secretary she may be rewarded by seeing a most bountiful ingathering. "Oh, come into His courts and bring an offering—an offering which shall be in proportion to our blessings.

"Remember all His mighty deeds
The wonders He hath done,
The righteous judgments of His mouth,
Remember them each one."

MRS. J. T. LOGUE.

Outlined Program for April, May and June.

APRIL—AFRICA.

(In this program we desire to avoid duplicating the study of Egypt.)

1. Brief statements with regard to (a) The present divisions of Africa; (b) The outline of explorations there; (c) Its existing state of civilization.
2. Africa in prophecy and God's providential preparation of that land for the entrance of the Gospel.
3. Heathen religions of Africa and the degraded position they assign to women.
4. The entrance of Christianity into Central and Southern Africa.
5. Biographical sketch of David Livingstone or Robert Moffatt.
6. The work of modern missions in the Dark Continent with a contrast drawn between Protestant and Romish methods.
7. Book-Review, "Pilkington of Uganda," by C. F. Harford-Battersby.
8. Missionary martyrs in Africa or the perils and difficulties of the work there.

To the roll-call response may be made by facts about the slave-trade and the rum-traffic in Africa.

LITERATURE.

The Redemption of Africa, by Frederic P. Noble (F. H. Revell Co.); Historical Sketch of the Mission of the American Board in Africa (Congregational House, Boston, Mass.); "Enter Thou," (Henderson & Co., Toronto, Can., 8 and 10 Lombard St.); an article by James C. Dorward in the Missionary Review of the World for January, 1900; The Assembly Herald for March, 1900; Life and Light for Women for September 1900; Pilkington of Uganda, by C. F. Harford-Battersby (F. H. Revell Company); Africa Waiting, D. M. Thornton (General Secretary of the Student Volunteer Movement, 3 West 29th street, New York City.)

MAY—THE MEDICAL MISSION.

1. The Divine example and command regards medical missions.
2. The value to body and soul of this work, and its use as a door-opener in mission fields.
3. The incentives to the support of this department.
4. The various divisions of medical mission work.
5. What should be the training and character of a model medical missionary.
6. Women as medical missionaries.
7. Is this branch of the church's work advancing?
8. Sketches of the work done by our own medica-missionaries in Egypt and India.

Roll call. Facts about this work in other foreign lands.

LITERATURE.

Consult the Minutes of the W. G. M. S.; The Medical Mission, by W. J. Wanless (Presbyterian Board of Publication, 1319 Walnut Street, Philadelphia, Penn.); Primer of Medical Missions, by J. Lowe, (F. H. Revell); An article in the Missionary Review of the World for November, 1900; Leaflet (obtainable from Literature secretaries), Medical Missionaries and their work. Reference to the Double Cross (718 Sansom St., Philadelphia) and to Mercy and Truth (Church missionary society, Salisbury Square, E. C., London England) will be found very helpful.

JUNE—FRANCE.

1. Some results of Popery as exhibited in French history.
2. The Reformation in France.
3. Sketch of John Calvin, the great theologian.
4. The present reaction among French priests and people against Roman Catholicism.
5. Moral perils besetting the French at this crisis.
6. What religious work is being accomplished by the French Protestants at home and in foreign countries?
7. The great opportunity for Protestantism.

At roll call respond by incidents in the life of Admiral Coligni.

LITERATURE.

Consult D'Aubigne's Histories of the Reformation; Blackburn's Life of Admiral Coligni; Baird's Histories; The Wars of the Huguenots, by Samuel Smiles: The Life of R. W. McAll (Fleming H. Revell); The McAll Record (Address Mrs. C. H. Parkhurst, 133 East 37th St., New York City); The Huguenot Quarterly (Address Professor Jean C. Bracq, Vassar College, Poughkeepsie, N. Y.). Information may be obtained by application to the Franco-American Committee of Evangelization, 19 East 16th street, New York City.

M. H. W.

STUDIES FOR 1901.

April—Africa.
May—The Medical Mission.
June—France.
July—India.
August—Study of the Work of the W. G. M. S.
September—North American Indians.
October—Mormonism.
November—The Freedmen.
December—The Conflict between the Missionary and the Rum and Opium Traffic.

Foreign News Budget.

Egypt.

Mrs. Harvey gives Cairo notes, date Jan. 4th.

At least fourteen years ago the Wesleyan chaplain then in Cairo asked if he could hold a watch night meeting in our drawing-room. We all enjoyed it so much that one has been held almost every year since then.

The one this year was one of the most interesting and solemn we have ever attended. It was conducted by Mr. Hunt and there were over thirty present. After singing and prayer several times, there were silent prayers for a few minutes till the clock struck twelve and then Dr. Harvey closed the meeting with prayer.

We asked some friends who are at Shepheard's hotel to join us, but they said they would prefer joining their friends in America the next morning at eight, as it would then be midnight with them.

Mr. Mekhial Monsoar, a convert from Islam, has been conducting meetings twice a week for some time. He prepares well and the meetings are well attended by both Moslems and Copts. There were about one hundred men at his last meeting in Boolac. He gives evidence of being a true Christian and we trust will be the means of bringing many into the kingdom of God.

Some of our Asyut young people are spending their week of vacation in Cairo and taking in the "sights."

There were twenty-five Moslem girls and about the same number of Jewesses in the Central school this last term.

Miss Adelle McMillan tells of holiday exercises in the schools of Alexandria:

Three of the schools here in Alexandria are having a little vacation for the holidays. I wonder if the kind friends at home know that the holiday season is just as busy a time here as it is there. Each of these schools closed with an entertainment, two of which were Sabbath-school entertainments, the other a public or general one. This means that programs had to be arranged for and considerable practice to be done. In the case of the Sabbath-school entertainments treats were provided, and books gotten for those who had attended regularly.

I think perhaps you will be interested in knowing what a Sabbath-school entertainment here is like; so will tell you a little about the one held in the girls' school at the mission house.

It was opened of course by prayer; then the girls sang the twenty-third Psalm in English and No. 29 of the Bible Songs. One class repeated the sixty-first chapter of Isaiah in Arabic; another the fifty-third in English, and still another the eleventh in Arabic. A class of the older girls repeated a great many prophecies concerning the coming and work of Christ, and a class of younger girls responded by repeating the fulfillments. Besides this there were several Christmas songs and declamations, some in Arabic and some in English, and a Christmas dialogue in English. We trust that God's own Word thus stored away in their minds will some day bring forth fruit to his praise.

India.

Mrs. J. H. Martin writes of itinerative work in Bhera district:

News for the Budget called for! Well, everything is new to us out here; so I suppose we should be able to find some news for the people at home. It seems to us that to the home people the news of one district is about the same as another.

This is our first tour in this comparatively new district of Bhera. In some places we are quite curiosities to the women, as they have never seen white women and children before. They never seem to tire of watching the baby and asking numerous questions about her. The place where we are now camped is 20 miles from Bhera. It is so large they call it a "city." There are many wealthy people here and all have listened well to the Words of truth. In some villages they have really seemed anxious to hear of the new religion; in other places they have talked as if they would gladly put an end to the preaching by be-heading if they dared. There are no Christians here. One evening after walking and preaching here and there my husband came in and said: "How glad I would be to meet some one who would say 'Main Isai hun' (I am a Christian)."

Mrs. W. T. Anderson tells of work in Zafarwal:

One month has passed in the service since returning to the land of our adoption. It has been a busy and in most ways a happy month. After separations there is ever a sadness, for one never finds people and things quite the same. In the old home here there is constantly much to remind us of the sad loss our mission has sustained in the death of our gifted and consecrated brother, Mr. McClure, who you will remember was our successor in work here. Surely His ways are past finding out.

We find a very gratifying change in the spirit of a village near us, the old original village in which Kanaya (of our India mission fame) and his relatives years and years ago became Christians. A number of his caste (the weaver) came out at that time, and many more seemed just ready to come out when some "offence" came, and for many years it has been one of the hardest and most determinedly indifferent of places in which to accomplish any good work. Closely related as those people all seemed to be to each other and to the Christians there, it seemed very strange that their hearts should remain so hard and cold. Old Kanaya once told us that the whole village had banded together in an oath that none of them would ever become Christians. This vow they had written out and signed. But now the spell seems to be broken. Two whole families who were formerly of that place have come out and one father allows us to take his three motherless daughters; we also hope that a young girl who assists me with the children, and whose blind mother has always opposed the truth, will soon take the name of Christian, as we believe she is al-

ready one at heart. The mother says she will oppose no longer. Again a man desires baptism whose little wife used to always make him go without his supper whenever he went to services. Now she herself attends and only takes offish spells when her heathen relatives pay her an occasional visit.

"He maketh the deaf to hear and the blind to see." "Glory to God in the highest."

Mrs. J. S. Barr writes from Pathankote:

Our vacation is over and we are glad to be back in our station and among our own people again. There has been a great deal of sickness this fall and some of our people have been quite ill. We ourselves have had our turn since returning, but are all better. Our congregation is somewhat changed since this time last year. We had then a good many young men whose voices rang out so clear in the singing. This year they are gone, some to start shops of their own in other places, one to continue learning his trade in Amritsar, and another to enter the school in Lahore. We have, however, more young women. Two girls have come home from school, and entered our girls school here. We hope to organize a congregation here soon, and to build a church next year.

We have not been able to go to our district work yet. The repairing or rebuilding of the mission house has hindered us in carrying out our plans for the cold season, but we hope to go out soon.

Miss Sallie E. Dickey writes from Camp Parthanwale, Sialkot District:

We got into camp this year during the last week of November a little later than usual on account of having our Bible School for the district workers and their wives after Annual meeting instead of during the summer as here-to-fore.

Since coming out we have been devoting our time principally to the Christians and enquirers in t lages, and communion has been held with the Christians wherever they have been prepared to take it. Two places where we have been, Bale Shaih (a god of low castes) was broken down. In one place the Christians were ready and anxious to have it broken down; in the other there were some who still clung to it and were not all pleased to have it taken away; but before we came away they said they were sorry for having acted so and that they would not build the idol again.

Yesterday we visited a leper asylum near here. There are quite a large number of inmates now, thirty-three men and twelve to fifteen women. It is very sad to see them hobbling about on their crippled feet, or trying to work with fingerless hands, victims of that most dreadful of all diseases; but sadder still to see the children fondled and petted by those dreadfully diseased parents. The children look as healthy as any children, yet the disease must be in their blood, or if not they can hardly escape, as it is considered very infectious. They, poor little things, are outcasts from school and everywhere else. How our hearts ache for them, but as yet it is beyond our power to do anything for them further than to visit them and teach what we can in the limited time we have for each village. The government provides very well for their physical needs, and that is all it can do at present. Two men and one woman among them are Christians.

Our work in the villages is not very encouraging so far. There is so much for the Christians to learn, and so few to teach them the way of truth. Would to God they could all have the realizing sense of the leprosy of sin in themselves as they have of the physical disease. Sin is a term little understood by most of our Christian brothers and sisters here. Pray for them and for us.

Young People's Department.

Native Children in South Africa.

The children of uncivilized people at home are born in huts and at once the native doctor is sent for. He comes, bringing with him herbs, which he burns, holding the baby over the smoldering heap and compelling him to inhale the smoke. If the baby is choked to death, it is said, "Well, it is a good thing that he died because he would have been a weak member of our tribe." But if he lives, then he is strong and swells the number of strong members in that tribe. "The weak must die and the strong may live." It is a case of the survival of the fittest.

Children are not named for some great man or a near relative. Every name there means something; for instance, a child born now during the "grip season" might be named Grip, and so on. The age is kept in a peculiar way, the day and month not being counted, but whatever happened at that time marking the year in which the child was born. To the question, "How old is that child?" you will often hear this answer, "That child was born the year we had the flood, or during the first year of the war against the English."

Children amuse themselves by running, swimming and playing with toys of their own make. The girls make clay dolls and cooking utensils. The dolls are not dressed,

for they are fashioned like their makers. The boys make clay cows and horses, and play herding them. As a rule the children are very industrious; they draw water, carry wood, and clean the house. There are no beds to be made. The furniture is composed of only a few pieces, and there is no washing or ironing to be done.

Children have great curiosity. They want to know why certain things happen. That curiosity is always satisfied by a grandmother or aunt, who knows many strange stories which she tells. She will also relate the history of the forefathers, and history is kept in this way, without being written. Patriotism and pride are often joined in this, for each child wants to be what his grandfather was.

The lesson of obedience is taught the native child very early in life. He never frowns when corrected, and asks no questions when told to do this or that. Any stranger may correct a child, if he meets him doing wrong, and if the child tells his mother that a man scolded or punished him, he will only get a whipping. The mother considers it allright for the stranger to punish the child; it is our custom. So you know how much children are encouraged to report such things.

Every child is proud of the family name and wants his home to be the nicest, and nothing is said about it that is not pleasant. Children are never of age (that is due to not knowing about birthdays); so they are always under their father's council and control, even when they are old enough to have homes of their own.

This little description of the life of the children of South Africa may be amusing, but it is a great school for developing a round moral character. It is not until civilization comes that we have children who are disobedient and talk back to their fathers and mothers, and will not take advice cheerfully. It is a sad thing, but very true.

CHARLOTTE M. MANYE.

Wilberforce University, O.

Miss Charlotte Manye, a member of the Basuto tribe, in the Transvaal, South Africa, came to Wilberforce University in 1895, together with four native yonng men, under the care of the African Methodist Episcopal church. She expects to graduate from the university this year and return to her home as a missionary. She is supported by the Women's Mite Missionary Society of Ohio, and Pittsburg Conference of the A. M. E. church.

Miss Manye received her elementary education in the mission school in South Africa, but desiring further education came to this country. She has suffered much anxiety during the South African war, as her family is in the midst of it. Their sympathy is with the English, but they were under the control of the Boers for a long time. She was not able to receive any tidings of them, although efforts were made at Washington through the English government.

As is evident in her sketch, the love of her country and people is very strong, and she looks forward eagerly to returning home to give her life to work among them.

A brother has followed her, and there are now twelve native South African students at Wilberforce University. F. B. D.

NEWS AND METHODS OF WORK, JUNIOR MISSIONARY SOCIETIES.

Conducted by MRS. N. WYLIE STEVENSON, Junior Secretary.

Christmas Quarterly.

Our Junior Missionary of Salem, N. Y. (denominated the "Young Helpers") set great store by their quarterlies, and an account of it is given in the hope that it may interest the readers of this Magazine.

Almost everything connected with the "Old White Church" is ancient; even the "Junior Missionary" is more aged than the general organization. Our constitution was not conformed to the rules of other societies, for none had then been laid down to follow. Consequently we differ in some points from others, and have original observances of our own.

In the spring we have a Quarterly. Sometimes we combine it with the Thank-offering service; more often hold them separately. At the end of June we have another, when the social hour takes the form, some-

what, of a picnic. In September, after our vacation, we commence our work-meetings by gathering some Thursday afternoon, to present the offerings accumulated in the three previous months. The Winter Quarterly is marked as the time when the officers are elected and the Honoraries pay their dues.

There was an echo of Christmas this year. It was only one remove from that happy day; we met on the 26th. The hour was three o'clock, to accomodate the country people and the babies. The last mentioned assembled in full force, nearly seventy of them; some whose age is as yet counted by weeks or months; some of a larger growth; three, in fact (they were boys) wished no longer to belong in the Reserve corps and be counted as infants, but graduated into active membership.

The exercises were simple, all responsive or in concert, except the roll-call, when each active answered with a text, beginning usually with the letter of the name. The singing was lusty, the children throwing their hearts into the music and using the full force of their fresh young voices.

The collector's task was no slight one—to pass a basket in which the Honoraries' envelopes were piled. The newly-elected treasurer also had to spend the rest of the afternoon, and perhaps the evening, we imagine, in counting the pennies which the Reserve corps (corresponding to Little Light Bearers) poured from their barrels. Total amount thirty-six dollars and over.

One pleasant feature on this annual gathering is the remembrance from our non-residents. The corresponding secretary writes to some who used to belong to the Old White church, but whose homes now are elsewhere, and back come the envelopes by the score with the old familiar names. There are a few who still live near enough to return in person and drop in their quarter; that is peculiarly delightful.

Oh! there are such attractive points to bring out. But we must touch just one thing more before bidding adieu; that is, the secretary's report. She gave an account of the year's doings—the Thursday afternoon's work, meetings held nine months out of the twelve and average attendance during some months, of twenty. There are from 30 to 40 actives. In January, 1900, there were 209 on the roll. That includes the four divisions of the society, adults as well as infants and intermediates. On Dec. 31st the number had increased to 219, although there had been some removals and three deaths. One Reserve, a fine bright boy, was taken from us. Young as he was, he had become a member of the church a short time before his decease. The other two were Honoraries—Mr. John Shaw and Mrs. Young. They serve Him now in His Temple, "resting not day nor night."

F. H. W.

Salem, N. Y. January, 1901.

Annual Reports.

Blanks for the annual reports of Junior missionary societies, with a circular letter filled with instructions, were sent to the Presbyterial Junior secretaries Feb. 11th. If these fall into the hands of one not occupying that position at present, will she promptly forward the blanks to the right person.

Why cannot we have a report from every Junior missionary society, Little Light Bearers Circle, and Band in the church this year? With persistent effort on the part of the Junior secretaries and a prompt response from the superintendents, we can. If there is one superintendent who has not received blanks by the middle of March, please notify me at once.

Do not report Junior C. E. or Junior Unions except the contributions paid by them through your Presbyterial treasurer.

Space is given on the Presbyterial blanks for these contributions but for no other items.

JUNIOR SECRETARY OF WOMEN'S BOARD.
2500 *Perryville Ave. Allegheny, Pa.*

Board of Directors

Meeting held Jan. 15 and Feb. 5. The absence of our capable recording secretary, owing to illness in her home, was very much regretted. Foreign Secretary read first regular report from Girl's school at Sialkot, since it came formally under the control of the W. G. M. S. Best enrollment in history of school, 130 pupils. Estimates for year presented and approved show that it is necessary to charge $25.00 per annum for entire support of each girl. Letters received from Mr. Porter, Drs. Platter and Johnston, and Misses Martin, McCahon, and Kyle.

The Board was much gratified with the following action of the Mission Association of India, found in

the printed minutes of its last meeting.

1. "That all work shall be provided for in the general estimates.

2. That all specials received by individuals, whether at home or in the field, for work estimated for, shall be turned over to the General Treasurer, but acknowledgment shall be made by the recipient to the donor.

3. "Any specials received and used in work not estimated for shall be reported and accounted for to the mission.

4. "That the treasurers of the Boards be requested to send with each remittance a list of the specials and their donors, with post-office addresses of the latter, in order that suitable acknowledgment may be made by the individuals to whom the specials are designated."

The above does not hinder societies from taking up special object work as in the past, but it does put the support of all work better under the control of the Mission Association and the Boards.

Parsonage secretary reports from Reinbeck, Iowa; Detroit, Mich.; Alliance, Orchard and Superior, Neb.; Topeka, Kan., and Mt. Washington, Pa. The last named has paid parsonage in full.

Home Mission secretary read reports from Rev. Speer and Morrow, Indian work; Rev. H. H. Edgar, Italian work; Rev. T. M. Chalmers, Jewish work, and Dr. Miller Polish work; also from Mrs. Martin, Bloomington, Ind., and Miss Beaton, Colfax, Iowa; also read correspondence from president of Freedmen's board concerning Cuban work.

Freedmen's secretary reports from Prairie, Millers Ferry, Canton Bend and Camden, Ala.; Chase City, Va.; Henderson and Knoxville, Tenn., and Blue Stone and Norfolk.

Junior secretary reports three new societies; Junior Magazine, 6019 subscribers at end of year.

Leaflet secretary presented copy of new catalogue —adopted and ordered to print 5000 copies.

Thank-offering secretary reports having sent her special literature to every society in church. Outlook good for creditable Century offering at Monmouth.

Finance committee gives favorable report concerning investments.

Quarterly financial statement of Women's Missionary Magazine read and adopted. Shows encouraging growth in work.

Treasurer received during Jan. $3054.60; disbursed, $8921.93.

Mrs. Jean S. Sands elected receipt clerk to assist treasurer.

Decided to inaugurate Memorial fund. Object for which monies of this fund shall be used to be decided hereafter.—E. M. C. sec. pro tem.

Miss Ida Thompson

At Piper City, Ill., Nov. 10, 1900, Miss Ida Thompson, aged 40 years, entered into rest.

Miss Thompson was a faithful member of the Women's Missionary Society of the United Presbyterian church. We shall miss her presence, her prayers and personal efforts. Her example of Christian fidelity will be fondly remembered. COM.

Mrs. Eliza Allen.

A tribute of love and respect from the W. M. S. of Atlantic, Iowa, to the memory of Mrs. Eliza Allen, who was called to her heavenly home on Sept. 23, 1900.

We desire to bear testimony to her Christian character and patience and resignation under most severe suffering. While we mourn her loss we feel that it is her gain. In her death the church has lost a loyal and consecrated member. To the sorrowing family we extend our sympathy. COM.

Mrs. Mary Kerr.

A tribute of love from the Women's Missionary Society of the Sixth United Presbyterian church of Pittsburg, Pa., to the memory of Mrs. Mary Kerr, who was called home Nov. 28, 1900.

We desire as a society to bear testimony to her faithfulness unto death, and rejoice in the assured hope, that she is now enjoying the reward of the faithful. To her only son we extend our deepest sympathy and commend him, «to that Friend that sticketh closer than a brother.»

MRS. W. R. BROWN,
MRS. W. C. HODGE. } COM.

Mrs. Grizzella Ramsey

A tribute of love to the memory of Mrs. Grizzella Ramsey from the United Presbyterian church of College Corner, Ohio.

Again death has entered our circle and removed one of our charter members. Although weak in body she was seldom absent from any church service. By kindly visits and earnest talks she sought to win people to the right way.

Resolved, That while we as a society deeply mourn our loss, we bow in humble submission to God's will. To the bereaved husband we extend our sympathies and commend him to the Saviour she loved.

COM.

Mrs. John Maxwell.

At a recent meeting of the officers of the Women's Missionary Society of the United Presbyterian church of Cambridge, N. Y., a tribute of love and respect was paid to the memory of Mrs. John Maxwell, who entered into rest Oct. 15th, 1900.

For long, weary weeks she was a great sufferer, and the patience with which she bore her affliction was an inspiration to her family and those about her, and so developed her faith and confidence that her death was equally beautiful with her life.

Though quiet and unassuming in her manner, she was always deeply interested and ever ready with open hand and liberal gifts to assist in every good work. May we all strive to imitate her example.

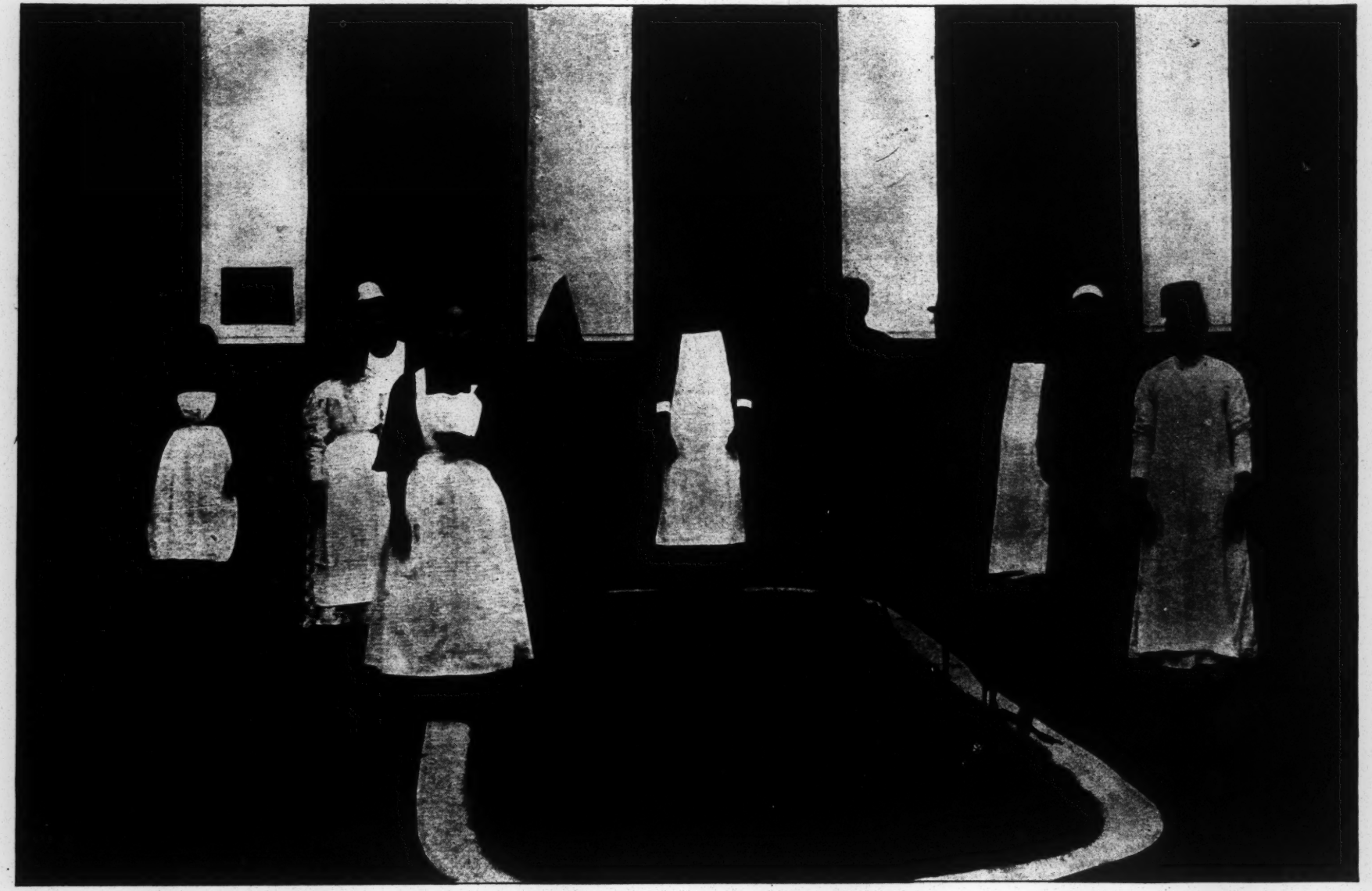
MRS. J. W. ASHTON,
MRS. M. MCCLELLAN,
MRS. Y. A. SKELLIE. } COM.

Miss Margaret Todd.

A tribute of respect to the memory of Miss Margaret Todd, who died Dec. 18, 1900, from the Women's Missionary Society of the U. P. church of Birmingham, Mich.

She was always an active church worker and was a charter member of both the Troy and Birmingham United Presbyterian churches. Devoted, earnest and loyal in Christian work her loss will be greatly felt.

MRS. WM. HUTTON, Pres.
MRS. M. B. MAXWELL, Vice Pres.
SUSIE B. SOULTS, Sec'y.



AMERICAN HOSPITAL, ASSIOUT, EYGPT.

Inside Court, Showing Drug Room and Second Class Room.